THE UNITARIAN

APRIL 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

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SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the ....both as to form and contents, and that is saying a good deal. The four chapters printed in large, clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul," "The Haunts of the Hind," and "Do We See Nature?"

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables: The water-star: the fisherman's ugly hut on the seashore: the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded.

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MEMORIAL WINDOW

Recently Placed in the Yonkers Unitarian Church

THE UNITARIAN.

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IT is now definitely decided that the National Conference is to meet this fall in Chicago. Every friend of the Unitarian cause will be eager to have this meeting a success in every way. To some minds the issue is now problematic. Chicago is the logical place for such a meeting from a strictly geographical and consistently national point of view. It is the typical American city in many ways and certainly typical of the growing tendencies of American life. It presents some interesting points of antithesis to the long-time home of Unitarianism on Massachusetts Bay. Unfortunately it is a city in which Unitarianism has always been baffled by most perplexing difficulties, and our work has never been over strong there, though full of courage and pluck. It is going to take some hard work to vindicate fully the wisdom of the choice of this Western city as a Conference meeting place. The churches of the Central and Middle States must certainly "make good", if by unusual sacrifices, in their endeavors to have strong representations in attendence, and as earnestly will the people of the East, we believe, bend to the responsibility of taking unusual pains to have their representation strong. It will be a denominational triumph if this somewhat courageous determination to take the national assemblage from the Atlantic seaboard proves a substantial success, and it will be a denominational triumph which will peculiarly redound to the credit of the Eastern churches, who are asked to make peculiar sacrifices to bring such good result about. We are optimistic enough to have great confidence in the achievement.

———o———

LAST year two most interesting experiments in Sunday School Summer Institutes were made within our fellowship: one at the Meadville Theological School and one at the Isles of Shoals. Both were most gratifyingly successful, and we are glad to announce that both are to be repeated this year. The Meadville meetings will extend over three weeks in July: the Shoals Institute will follow immediately after the regular season of Isles of Shoals Summer Meetings, will begin July 18th and will extend through Friday of that week. These are not merely "summer picnic" enterprises but mean stimulative and productive work for those actively engaged or interested in the religious education of children. The chief beneficiaries are not those actually attending but those churches and Sunday Schools to which these attending workers belong. We wish that every Sunday School within possible reach would become responsible for the expenses of one representative at least at one or the other of these institutes. They are significantly worth while.

A MOST notable religious event will be the First Congress of the "National Federation of Religious Liberals" to be held in Philadelphia, April 27-30. This is a national development of the International Congress of Religious Liberals held in Boston year before last, and the energetic secretary of the Boston meeting, Rev. C. W. Wendte, is also secretary of the National Congress. He is certainly to be congratulated on the strength, attractiveness, and significant comprehensiveness of his program. It is peculiarly fortunate that the meetings are to be held under the auspices and in the meeting-house of the Religious Society of Friends in Philadelphia, perhaps the most influencial organization of the so-called "Hicksite-Friends" in America. All "religious liberals" are not Unitarian, and the genuinely non-sectariancharacter of these meetings is evidenced by the grouping of names on the program, which we present elsewhere. But of course every true Unitarian is a "religious liberal" and vitally interested in all that makes for the growth of religious liberalism: and most of all, perhaps, peculiarly committed to the non-sectarian,unselfish and wide-spreading method of faith-extension which this undenominational movement embodies. It would be unfortunate if Unitarians through neglect or indifference should be conspicuously absent from these meetings; the next more unfortunate thing perhaps to their being conspicuously insistent in their presence. We are confident that the Congress will happily escape both perils of misfortune and prove to be a vital factor in the growing religious progress and deepening sincerity of faith of our nation.

———o———

WE hear of many "revivals" of religion amongst churches of the evangelical faith about this time, and certainly Boston will not soon forget the experiences of the past season. The trouble with religious revivals is of course their tendency to run to excesses of spiritual emotionalism and so produce fruits of ephemeral value. We of the calmer type of religious feeling incline to believe this tendency to excess "unhealthy". Still it must be admitted that it is an almost inevitable concomitant of a really healthy and vigorful type of life that it tends to exuberant excesses now and then. There is nothing fundamental in the Unitarian faith which makes the revival method foreign to its work—only in the Unitarian temper. We really want none of our ministers to do things quite in the revivalist's way: surely we would want nothing so cheap as any "imitation-revival" methods to compete with their aggression. But it might not hurt us now and then if we did let religious virility take the risks of some spontaneous outbreaks of "excess" —and be foolish now and then for the kingdom of God.

———o———

WE extend to the Unitarian Western Conference our hearty congratulations in their selection of a secretary to fill the place made vacant by the resignation of Mr. Backus. Rev. Ernest C. Smith has had a wide and useful experience, ranging from Puget Sound to Massachusetts Bay. The greater part of his active ministry however has been spent within the territory of the Western Conference, and there he has given good account of himself as a diligent, resourceful, self-sacrificing, and clear-headed worker for the cause. We are glad to welcome him to the responsible position which he now assumes: and are confident that the high traditions maintained by

his predecessors, will gain augmented force under his leadership.

———o———

OUR congratulations are most heartily extended to our contemporary, *Old and New*, the organ of the Iowa State Conference, in its new and attractive form, with the energetic spirit of its new editor, Rev. Chas. P. Wellman, much in evidence in all of its issues. *Old and New* has all the bafflements and difficulties incident to a restricted territory and a limited scope, and a pluck that is almost phenominal keeps it going. We hope that it will keep going for a long time, for it must surely do a good work and exert a most wholesome influence for "togetherness" in that much alive Western state where Unitarianism has been giving good account of itself in many ways of late.

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THE LIFE MEMBERSHIP ISSUE

THERE lies "on the table" of the American Unitarian Association a somewhat heterogeneous collection of proposed amendments to the By-Laws, which will be due for action at the next annual meeting in May. Most of these have to do with the life-membership issue. Of course in final fact, the life-membership issue must be settled by the life-members themselves. They have certain rights and privileges which cannot be taken away from them and they have the votes which shall decide what the future policy as to life-membership shall be.

The editor of THE UNITARIAN has the privilege of belonging to this much discussed class. We speak therefore from the inside. On the whole, we think that our company is a pretty good company: vitally interested in all that concerns the Unitarian faith; ready to make sacrifices and attend to business, when the demand comes, not narrow-minded, not pettily sectional, rather level-headed, broad-visioned, generous-intentioned, high-idealed folks—because we are average Unitarians of the more enlisted sort. We are life-members either because we have felt it worth while to pay fifty dollars toward the permanent work of the Association with no other *quid pro quo* than the right to be around when things are going on—or because somebody or some church has had sufficient faith in our interest in the work to pay the fifty dollars for us. Through it, we are "in for life", in an enterprise which is honorable, profitable and splendidly worth the while.

With all modesty we maintain that we are a pre-eminently reasonable and fair-minded folk—we life-members—and we are in for the good of the cause: and when the "life-membership issue" comes up to us, practically for its final decision, we believe we can be trusted to do the unselfishly "square thing".

Which is—what?

First of all to review the situation candidly. When the American Unitarian Association came into being Unitarianism was a much smaller and more restricted issue than it is now. It was largely a local affair, a noble outgrowth of perhaps the noblest outworking of intense religious ethicalism the modern world has ever known—the staunch New England Puritanism. The Association was organized in the face of opposition, through an impulse of wholesomely broad-minded enthusiasm for growth of the liberal ideals, not along sectarian but along unselfishly unsectarian lines. Therefore its method of organization was not denominational but voluntary; it took the corporate form of constitution and

those joined it who believed in its ideals, and were willing to work and to put in money for its activities.

The initial idea was so high and so practical and so efficacious that it came about that instead of remaining merely a local, voluntary corporation the Association became in actual fact the denominational method of developing life, of expanding destiny. It is to-day *the* denominational organization in many regards. It is at once the Administration and the Legislature of all our larger denominational concerns; it lines out our policies, it defines our processes of progress, it is the organizing factor of our denominational activity.

Of course it was inevitably seen after a while, that a denominational administration and legislature could not at the same time be a local, close corporation: and the method of adding to the membership of the Association delegate members from the churches, was the method devised *by the life-members themselves* to remove an inconsistancy and make the Association more representative and democratic. No life-members or anybody else ever regretted that this unselfish action was taken.

But many of us realize that this action was not thoroughgoing. It still remains true that the delegate members representing the churches are in a minority, and we life-members are in the majority, so that the principle of representation still fails. We still have a local and voluntary corporation performing the legislative and administrative functions of a democratic congregational and nationally extensive body. Of course we life members know that we can be trusted to do the denominational thinking and acting with wisdom, fair mindedness and vigor. Still, we know that the people of Massachusetts would not be willing to have even so wise and upright a body as the faculty of Harvard University, be their legislature and executive to the exclusion of the rural members from Hampshire and Franklin counties: we know that the people of the United States would not be content if the guaranteed wisdom of the better element of the thirteen original colonies were entrusted with the destiny of national legislation to the exclusion of the representatives of the mining-camps and cattle-ranges where culture is not so abundant. The democratic method is never to be worked out that way. Is it wise to try to work it out so, in congregational democracy?

We fair-minded life-members must decide the issue for the denomination. Nobody else can settle it, over our heads. If people from the untamed west come to Boston to call us names and make democratic faces at us, we have a right to answer them back tartly and stand staunchly for our prerogatives; no one can *force* us to an action we are not ready deliberately to take for ourselves. But does not precisely that ideal which first prompted men to band themselves into a voluntary corporation for the good of liberal religion, and which haply prompted most of us to join in the enlistment now prompt us to do our part to complete the ideal and consummate the achievement of a religion that is fundamentally congregational, democratic, progressive and fair-minded?

———o———

O do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

What Unitarians May Believe About

The Future Life

WE all of us want a faith in future life. Immortality is not a matter which there is much satisfaction in arguing about. We want to believe in it and most of us do believe in it; in our simpler and more natural moments we cannot help believing in it. It is a part of that fundamental logic of the universe which left out, leaves a sort of spiritual chaos:—and a moral *non sequitor*. Most Unitarians believe profoundly in Immortality, but I am not going to devote this paper to explaining why they believe in it. If you want a scientific statement of the case read John Fiske's Destiny of Man written from an Evolutionist's point of view; if you want a philosophic statement of the case read Martineau; but assuming that Immortality must be an inevitable faith of any church of modern religion, let us consider what Unitarians believe *about* the future life.

And in the first place, let me say, that while I think the Unitarian faith regarding future existence is profounder and certainly sunnier and sweeter than that of older times, it is at the same time more modest. That is, we do not pretend to know so much about the details of the hereafter as men used to think they did. The thing used to be very realistic in early days, you know:—the harps, the great white throne, the sulphurous smoke, the flames, the shrieks of agony,—once those things were not figures of speech but realities in men's minds; men believed in them. Some men believe in them now and think they know the exact conditions of entering Heaven, or being lost in Hell, as precisely as they know the conditions of entering Harvard College or Union Theological Seminary. And yet, nowadays, not only in liberal churches but in nearly all the churches, sensible men are becoming more modest about their knowledge of Hereafter, and consent in nobler faith to say about some things: "God has not told us and we do not know".

When we come to study what men have always considered the basis of faith in this matter,—the Bible, we discover that it is singularly reticent on this subject. The Old Testament has practically no teaching about Immortality. The few things which Jesus says are not matters of detail, and manifestly figurative in most cases: St. Paul is vague and obscure and involved in all that he says about futurity, tangling metaphors and metaphysics and bold flashes of seer-like oracles together in most bewildering fashion, while the Book of Revelations is of all things a mystery of poetry which eludes all attempts to translate it into realistic prose. The scriptural doctrine of Immortality is simple, and not at all a matter of detail. The thirteenth chapter of John's gospel sums it up as beautifully and completely as we find it anywhere: "Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions. If it were not so I would have told you."

And on the whole I think it wise we do not know too much about the details of the future life, God has given us faith strong, persistent, eager, through the development of the race; and not for one religion alone but for all the greater world religions, the heroism, the toil and the tragedy, the loyalty, the sweet trueness of manhood and womanhood, as lived here in this present living, have been arched by the rainbow glory of that undying faith, that after life as we know it comes more life; the crowning of life, the compensation of life; life not simply added on to our earthly living, but life fulfilling its destiny, unravelling its tangle and vindicating the deep instinct of justice in love, which life as we live it now seems to fail in vindicating. God has given to the race this persistent faith in life undying; it is a part of our heritage of evolution; as much belonging to us as

the erect posture, the lips that smile in gladness, the flush that creeps across the face at shame. It is built into us, that faith for future-life; we cannot escape it. And yet the great fact of religion seems to be, that life as we have it now must be lived honestly along the lines of its own problems, honestly within the chambers of its own limitations, and it must be an absolute condition of the proper living of this world's life, that it be not embarassed too much by the visions of that which is to be, or has been:—the mists of the wise vagueness of the horizon of the two oceans of Eternity, as Carlyle calls them, which hem in the island of present living, emphasize to us the high religious fact, that God intends us here to live this life, patiently, genuinely, in thorough-going man and woman fashion, according to its own highest and holiest opportunities, and then trust the Eternal Goodness that what comes after will be reasonable, just, and holy, in such way that we can meet its problems too, when our time comes for them. That is my idea at any rate, regarding the reticence of the Eternal as to Immortality. The faith in its supreme fact is built into the very warp and woof of our soul's being; the world has never quite been without it; but the details of the modes and conditions have been left absolutely undefined.

And when as an actual fact, we begin to scrutinize the old-fashioned realism about futurity, we may well rejoice that we can become more vague. What an insipid heaven the realistic heaven is, as the theologians have painted it:—the harps, the choirs, the "every day that is Sunday by-and-bye" and all that; who that has blood in his veins, who that is alive with genuine enthusiasm, with pulsing energy and love of noble activity, who that loves with large heart, and thinks with aspiring brain, and toils with eager hands, is not glad that he may make metaphor of all that, or let it fade into the simple mists of pale dream, and still insist in believing in his heart of hearts that heaven is a place where manhood becomes manlier, where life becomes more intense with divine activity, and where all that is in life that is vigorful, enthusiastic and eager, shall have not less of a chance, but more, than in this "primary class of living," to assert itself in strong, high, persistent utterance of deed and work, that shall count in the glorious energy of Eternity.

And so with the dark, murky *shadow* of men's dream of heaven—their monstrous dream of hell. Who is not glad to get rid of the nightmare of its hideous realism? Who would not infinitely prefer to know less about hell by way of detail than to have to believe all that men have believed about it — not for one's own fear of its terrors! —That least of all; we may perhaps squirm out of such peril by some easy word of saving grace;—but to believe all that that implies of God; to believe all that that implies of the futility of divine justice, to believe all that that implies of the tragic impotence of eternal love; to believe that a perfect, blissful, God-full heaven could actually exist anywhere, so long as the festering blot of an endless hell existed at the same time, unannihilated, unredeemed! —I tell you the world gains splendidly in faith,—not loses, but gains,—when it loses details of such sort, but can say: "I do not know the whole about it. because the good God has not told me; but I trust God's goodness enough to know that whatever comes next in time, comes next in progress; comes next in love, and next on the better side of staunch vitality which looks towards God!"

And it is just here that we touch the very heart center of the Unitarian faith about the Future Life; We graft our faith in Immortality directly upon our largest and deepest faith in the Eternal Goodness, whose name is God;—and we graft it directly upon our faith in what all science teaches us, and what all philosophy holds before us as its better vision:—all that is involved in that divine word *Progress*. The future life is in God's hands and we trust him; we trust him to be just, to be reasonable, to be loving; and if there's any heaven at all its a just heaven, and a rational heaven and a love-caused heaven: and if there's any hell at all, it's a just hell and a rational hell, and a love-caused hell.

When you come to me and tell of a heaven whose conditions of entrance do not seem just, whose methods of life do not seem rational, whose spirit of celestial exclusiveness does not seem consistent with love; I say, "I can't believe in such a heaven because I believe in God; your kind of heaven hints of Atheism; an order of things dominated by something less than God". When you come to me with a picture of hell which metes out infinite punishment for finite sin, makes its condition of entrance the loss as it were, of a soul's hazard in the breathing time of a human existence, and over which frowns the shadow of a creator's eternal unforgiveness, I say then, "No I cannot believe in such a hell, because I believe in God; if I were an infidel I might believe such things; in a Godless world such things might exist, but in a Universe in which there is a God,—an eternal, true, just, loving God, such things as that do not, cannot, unto all eternity, will not exist! for God is love."

But when we put with this larger and more persistent confidence in the utter reasonableness and justice and love of Eternal God, with its sister faith in the eternal law of progress;—believe science when she teaches us, and believe the instincts of our hearts when they teach us, that nothing is at a stand still in being, but in divine progress betterward, then our faith in Immortality orbes itself into still nobler confidence of good. We do not know all of its mystery, because it is a law of progress that we should not; just as it is inevitable that the child should forget its experience of dawning consciousness, should be incapable of understanding the deeper things of manhood,—that as a child it should live as a child, think as a child, and talk as a child and out of the development of its pure, crude animalism of that childishness, be better fitted for genuine manhood when the time for that comes, than though it could remember or anticipate too much. But as I said before, the next thing in an eternity of Love, can be trusted to be a better thing; —moving on and on, to still better. Perhaps transitions are not so sharp as we think they will be. I imagine what most surprises the soul just finding itself in the new life of Eternity, is that it is so familiar, so homelike right away. Thus Chadwick sings in his beauitful poem. And likely as not there are still experiences of chastening and disciplining for those who need it; the dross of the human soul does not disappear in a twinkling of an eye, I am sure, at death. There must be new trials, new testings, new wrestlings of evil with good, new purgings, new refinings and perhaps refining fires; you may call that hell, if you please, for some souls. I don't know, I don't care, what you call it; only the divine love is there, and the divine justice, and the divine wisdom,—(not three but one, the same one,) God is there, and in the glory of that it must all count for progress, all count for good, by and bye,—all be a part of that which blesses and saves, and shall bring some time the great consummation of Love's eternity. That is my faith at any rate, because I cannot escape it. What I know about progress, and what I hope about God focusses to the same faith;—and it is good.

And this sense of continued progress in another life is positive all through our faith. Another life must mean better chance than we have here, to do our best, and to do it lustily. The one thing which the Christian church has got to purge itself completely of, is its dream of the insipidity of Heaven. We must get over the old pale notion of heaven as the place of Eternal Rest for saints and angels an unending idling place. In a deeply spiritual sense, of course, Heaven does mean restfulness. I would not rob tired souls, baffled and discouraged, and worn and heartsick with the fatigue of this world's living of their sweet hope in the Heavenly Rest. You will rest there, tired souls, beyond a doubt, and a heavenly Father's love shall cradle you more tenderly than ever earthly mother cradled her first-born babe, in the heaven of her new experience of love. Never doubt that. Only after all, what wearies you and makes you tired in this world? It is not work, but the drag and the hindrance of work. Enthusiasm, eager thirst for high activity, passion to help and make happy those you love, do not

tire, in the way that sickens men's souls. No, it's the frustration of enthusiasm, it's the failure to do the thing you strive to do, it's the love that is not satisfied, it's the toil flooded with no sunshine of happiness-creation, which wearies your soul. Can we not believe that in that next thing in love which is the better thing—which we may call Heaven if you please, in that living which we think of as nearer to God,—can we not believe that there the best kind of restfulness shall come out of larger assertions of that which is best, noblest, most vigorous, most manly and womanly in us, with less to thwart, and stay and hinder, that zeal's consummation be quicker reached, love's toil find earlier satisfaction, and every day and every moment find clearer attainment of better things gained in that divine progress which ever pushes Godward?

I do not think this life of ours in this world is a fiction or a sham. I am not content to look upon it simply as a narrow chessboard upon which the hazard of eternity shall be played out in one or two moves; I think we begin eternal living here in the eternal way; I think heaven smiles out upon us a little clearer with each sun's rising; I think when we get through living here, the important fact is that we keep right on living, only under better conditions; still ourselves, in all that vitally makes us ourselves. And the same God whom we have learned to love here, we shall love there, and he will keep right on embracing us in his eternity of beneficience. I do not think the change of death for any soul can be harsh, from the other side; there can be nothing brutal in the transition, or unkind, Heaven must be full of things which are like home. And when we try to guess the distances which separate the living from those who live better, on the progress side of death,—when we try to feel something of the mystery through the veil which separates us, one from the other, it seems to be God's wisdom that we cannot guess and only sometimes think we feel,—but we know not; but that on the other side, the larger attainment of life may involve for them the discerning eye, the feeling heart, which leaps the veil, and feels and sees a nearness, we dimly hope for, and by and by we shall be glad to learn of loves that have not faded, and memory never lost, and dear ones kept near us, in ways we know not of.

We do not know it; but let's trust God for the best thing, which must be better than our poor dreams of what is best. The great demand of religion is after all, that we live truly here;—make this earthly life as divine as possible, pave its streets with gold of earnest consecration, fill it full of justice, love, and purity of purpose,—true to its immediate need, true to its immediate prophecy, knowing that life even as we have it here, can be good even unto the vision of God, —then in the sky which arches our earth shall still smile upon us the faith, the hope the eternal love of immortality.

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Mrs. Loud for Director of the American Unitarian Association

The Directors of the Unitarian Conference of the Middle States and Canada have recommended to the Nominating Committee of the American Unitarian Association the name of Mrs. John W. Loud of Montreal as candidate for director representing this section. This is certainly a very happy and fitting nomination. It is many years since Canada has been represented on the board of the American Association, although our work has been growing steadily in importance and interest in the Dominion. Mrs. Loud is perhaps as widely acquainted with that work, and in endowments and interest as capable of representing it as any person that could be found. For many years a Director of the National Alliance of Unitarian Women in Canada, she has come in touch with our work in every Canadian church, and the churches have come to know her and have confidence in her judgment and interest. Certainly the Conference of the Middle States and Canada will be peculiarly glad to have so good a representative.

Unitarianism and Modern Thought

By REV. WILLIAM S. MORGAN, Ph. D.

EVERY human being has the experience of two worlds, the internal world of thought and the external world of his sense perception. Many philosphers have contended that the inner world is all we have, for in the last analysis all we really know is our thought about the outer world. The diverse objects of the external world, the garnishings of the landscape, the touches of nature lending a charm to our life, the sublime stars in their solitude, the plastic ocean and the eternal hills, our friends and their abodes, nay the entire machinery of civilization and the furniture of the whole creation are only affairs of our inner life. All we know of these things are our thoughts about them. The mind is a prisoner in this tabernacle of clay and news from the external world reaches it through the senses, which might properly be called windows, of which we have discovered eight or nine, and all that the mind knows about the world outside is the reports which it receives by means of its wonderful system of nerve telegraphy. The senses transmit their reports to the centres of the brain and the mind in some mysterious way gets the news of the way which things are happening outside. Be this as it may be, our business at present is with this inner world, the unseen world of our mind. By thought we mean everything which happens in this world of our spirit. A thought is never a single atom but a molecule. A thought never goes on its journey alone in the mind. Every thought is like an ant hill, in which the members of the family appear to be numberless and each one bears a burden. Every human thought is a complicated affair; it always bears its burden of feeling and emotion; it is filled with violitions latent and kinetic energy, hopes, ideals, aspirations, memories, imaginations and reasonings of all sorts, so complicated indeed that it would take us quite a number of volumes on psychology to give a faint impression of the composition of a single thought. Suffice it at present to say, that by thought we mean this inner world, of which you and I are fully conscious, our soul life or the life of the mind as we call it.

There has been a great development in the things of the inner world in recent times. The department of thought which we may call the scientific has made tremendous strides. Science as we know is an endeavor to explain and describe the manifestations of nature. It endeavors to describe and explain the affairs of this world and other worlds. The scientific workers test and verify, verify and test. It tries to reduce things to mathematics, it measures and weighs everything it can and above all tries to find out the general law which things seem to follow. Science has built a noble temple of knowledge. In all everything is very orderly. Enter it and you will find things classified and properly arranged.

In the astronomical department of the temples of knowledge you will find charts of the heavens, catalogues of the stars. Wonderful instruments meet our gaze, telescopes, transits and spectroscopes. Baffling mathematics, Kepler's laws of planetary motion demonstrated, Newton's great law of gravitation verified. Here they can weight the stars and planets in balances and use three hundred trillions of miles as a foot rule. Here in this very temple human knowledge has been led out to the infinitely great. We are made to realize that the little world in which we live is a very small place in the house of the Father in heaven. We aretold it takes fifty years for the light to reach us from the North Star. Wonderful universe! We can peer out of our window on a starry night and see the hosts of heaven in their splendor. Then we can think of the infinite spaces, beyond and beyond: think if we had the wing of an angel and the speed of a ray of light how

we could travel beyond and beyond and never end the journey: think of the wonders that would meet our gaze.

Doubtless we should meet with conscious beings on a higher scale than ourselves; there is no telling indeed, what discoveries we should make. In any case our experience would be greatly enlarged. And here in this temple we are informed that everywhere in space, we should find the laws of Kepler and Newton just as true as here on earth. And before we leave this department after having learned how to watch a planet cross the meridian at a fraction of a minute before a certain hour, we are told that the law of gravitation does not only make the stars and planets behave as they should but that it also keeps the atoms in their proper place. Newton's law in other words is just as true in the world that is infinitely small. We shall never pay our debt to men like Newton Copernicus, Galileo and Kepler.

But we must enter another section of the temple of science, the chemical laboratory. What marvelous development of knowledge since Priestley, the learned parson discovered oxygen or what he called dephlogisticated air. Here the atoms are weighted in balances. The chemist leads material substances a merry dance; he has really discovered the philospher's stone for the modern manufacturer; he turns everything into gold. He is able to marshal these little atoms and so tiny are they that no human eye has ever seen them and yet they obey the chemist; he classifies them, groups them together almost as he pleases, gives their names and weights and tells what will happen if atoms that love each other get together and also what will happen if atoms which hate each other get together, for you see they are just like human beings. This is the world of atoms and each atom is a little world in itself composed of wonderful electrons. But we cannot stay too long here.

We cannot pass the physical department of the temple of science. Here are revealed the wonders of electricity, light and heat. Here we are told how a little ray of light can leave the sun and travel through millions of miles and reach the earth without losing its way. Again we see measurements, wheels and balances. Here we are told of the great laws of correlation and conservation of energy. Nothing is lost. The burnt candle has only disappeared from our gaze to reappear in some other form. How reassuring: Nothing can be lost, nothing destroyed. God takes care of burnt candles, shall he not take care of me! Can I be lost in this great universe? Never. But the thing that most impresses us in this department is the fact that the whole universe seems to be composed of things in motion. Sound, light and heat are forms of motion. Even in the hardest substance atoms are as much in motion as in the most plastic; as if the supreme being had infused the energy of his mind into this whole creation, as if he had said in the beginning let there be motion and all the forms of created things appeared in all their wonderfuldiversity. We must move now to the department of living things. Life is an entrancing subject. There is more mystery in a little flower than we can fathom for many a day. Tennyson saw this and put it in beautiful language which we must quote.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Here in the biological laboratory, life in all its forms, from the amoeba, through the cell and processes of generation through the kingdoms of the botanical and animal, are studied in the most wonderful fashion.

But we must stop in the psychological laboratory on our way upstairs to the genetic department. The most wonderful thing on this earth is the mind of man. Lotse has called it the microcosmus, the little world, and it surely is a wonderful little world. Out of this inner world comes all that we are pleased to call civilization. Science in nothing but the product of man's mind. All religion and Bibles originate in a man's soul; all the splendid philanthropy, all the great

achievements of the modern world, all the art and poetry and philosophy come from this little world. As never before in the temple of science this little world is studied, its wonderful laws, its intricate workings. We have only touched upon its mysteries. Its relation to the nervous system, its use of a brain is a life-long study in itself. Here for my part I should like to linger for a life time. But we are taking what might be called a birdseye view of things.

In the upper chambers of the temple of science is the most interesting department of all, that of evolution. Darwin practically created this department. After a trip of a few years around the world in H.M. SS.Beagle and twenty years of hard work on the specimens collected, he came upon a theory of the origin of species, that is, that the different species of plants and animals had not been created as quickly as one could utter "Jack Robinson" but that they had come into existence through gradual development. This was a great thing in itself to let us know that man for example was not made instantly six thousand years since, as we had to believe before we knew better, but that his creation is a part of a gigantic scheme on the part of nature. Man was being created when the first bit of life appeared on this planet. Then higher and higher forms came. The fish, the reptile, the bird and mammal appeared in due time. Then through the great apes man, he of the large brain he with a living soul in the image of God, he that can laugh and weep and reach out after the divine, he of eternal possibilities came upon this planet. We say this in itself was a great piece of work to show us how God actually works in the creation of plants and animals. But evolution has pushed itself into every department of science. Darwin has compelled the world to think in his terms. The geologist found out that this little earth and solar system came gradually; that the creation of the earth took untold millions of years. We are gradually discovering that the process of creation is still going on among the stars. Evolution is the great word in modern times. The development of language, of religion, of civilization and every other kind of development is studied in this department.

This then, I think I have said enough to make it clear, is what is meant by modern knowledge or scientific knowledge. It is what is called exact knowledge, verified and classified knowledge. And the whole of the modern world is colored by it. Modern man has become scientific in his mental makeup. He has developed to a wonderful degree the things of the inner world.

"What then is the relation of Unitarianism to the scientific habit of mind? What attitude does it assume towards science? Unitarianism is a religious force. The Unitarians gather into their churches to worship God: what attitude do they assume toward science? Are they friendly or antagonistic toward modern knowledge? We can best enunciate our attitude in a series of "We believe," keeping in mind that we are simply stating the beliefs of one Unitarian while endeavoring to show the trend of thought among us.

"We believe in the largest freedom for the scientific investigation for both theoretical and practical reasons. No truth of whatsoever nature can disturb the eternal realities. Every truth discovered, while it may disturb our smug traditionalism and many a notion dear to us, will in the long run afford a larger vision of nature and lend a greater inspiration to humanity. Freedom of scientific investigation is the result of centuries of struggle. There is nothing more conservative than an idea which we consider once for all settled. It requires the greatest type of hero to be true to a new vision and to hold to it in politics, religion, science, art, philosophy or even in such small matters as fashion in dress. The early scientists learned this to their sorrow. It was fortunate for Copernicus that his book came from the press on the day of his death: for otherwise it is probable that the kindly relief which nature afforded would have been substituted by cruel burning at the stake. The book on "The revolutions of the celestial orbs" was brought into the dying man's room,he touched it and passed

away. The prison and the inquisition did all they could to discourage Galileo. What vituperation was heaped upon Harvey, the discoverer of the circulation of the blood especially by the members of his own profession! He did not expect any man over forty to accept his theory. He was probably satisfied on this point. Yet within thirty years his theory found general acceptance; Hobbes his friend said it was unusual for the advocate of a great theory to see it accepted during his life time. Probably there is no example in recent times more remarkable than the attitude of the public and especially the clergy toward the theory of Natural Selection by Charles Darwin. The vituperation that was heaped upon this man in the name of Christianity for enunciating a simple biological truth accepted universally to-day by the scientific world is indeed a commentary on the kind of religion people in general possess. The moment Darwin said we had descended by a gradual process from the lower animals, the Christian world found at once that it loved the dust of the earth very supremely. It was a greater glory to have descended from unorganized dust than to have descended through the magnificent forms of life which had come from the hands of the creator. But we are living in the large and charitable air. Scientific discoveries occur constantly among us now and we take them for granted. We no longer wait for the next generation to appraise the work of the scientist, we claim that right here and now. When the X ray appeared in the Crookes' tube there was no attempt to castigate Madam Curie and her husband. Marconi was idolized as soon as he flashed the first letter across the Atlantic by means of wireless telegraphy: that is much better than burning our Marconis. Aerial navigation could not have taken place in the middle ages without its being connected with the work of the devil and his angels and there is no telling what the fate of the flying man would be. We take it as a matter of course and that is very proper.

"Any discovery of truth cannot injure eternal reality. When Newton discovered the law of gravitation even men of the intelligence of the great John Wesley were afraid he was going to drive God out of his world. We know to-day that such a thing is impossible. Gravitation is God's way of holding things together. We must not forget however that our notions of God have been enlarging. Science has driven out of the world the gods of the heathen and the smaller God of an earlier generation. Lalande swept the heavens with his telescope and reported that he found no God there: there was none to be found by the telescope. I suppose he expected to find God in the form of a man seated upon a throne in some point of space and he was disappointed. Such a God would be too small for the purpose of an infinite universe. God is to us

"A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Such a God cannot be excluded from nature. His dwelling place is in the atom as well as in the stars and in the inter-stellar spaces. He is present in the storm, fire and earthquake as well as in the still small voice. He is the beauty of the landscape; He glimmers in every sunbeam: He is the ebb and flow of the tide: the various forces of nature are but a manifestation of his power: He is the energy within all energy, the force within all force and every law traces his footsteps. Such a notion is sublime. Drive such a God out of the universe! This makes every land a Palestine. This makes every human soul a tabernacle of the infinite. This makes God the internal force of the whole creation and not something standing on the outside watching it go. And thus we say to every man of science "Find out all you can about this wonderful universe, for every discovery will reveal something to us about the indwelling God."

The practical value of scientific discovery is incalculable. Our modern life in all its wealth of blessings we owe largely to the men who have toiled in

laboratories, worked in observatories, the great heroes who are devoting their lives to the great cause of science. We bid them all God-speed. They are co-workers with God.

The love of truth which scientific work makes a condition and a contagion could be well copied by the religious thinkers of the world. While science has been erecting a noble temple of knowledge upon the eternal foundations of truth and has gained the respect and admiration of the modern world, the church has largely lost its influence because it has cared more for tradition and accepted opinion than truth. It has failed or at least it has been reluctant in seeing that science has been writing the pages of a new Bible, that nature to-day is revealing more God to us than ever before. The church has opposed much to its discredit every great scientific discovery in the past and has taken a prominent place in the persecution of scientific workers and in frustrating the new light of knowledge. It is full time for the church to ally itself with modern thought, strip off its antiquated trappings, learn the accent of modern thought and lead humanity to see the eternal reality that science has unfolded for us.

"We believe there is an obligation laid upon the religious thinker to interpret the spiritual meanings of science. There has been much talk about the antagonism of science and religion. There is no such antagonism. They are co-workers. They are different ways of looking at nature. Consider the jonquil, this joy of early spring. The artist might behold it and appreciate the impression of beauty it leaves upon the mind. He might transmit his appreciation of it to his canvass. Any beholder that can appreciate the beautiful might find pleasure in an object of such delicate form and coloring. A Linnaeus might write a whole book of botany about it and describe its wonderful structure and classification. When Linnaeus watched it blooming he said he saw the glory of God go by. In that experience he was a religious soul. He did not see the flower as an artist or a scientist but as one who appreciated the divine in nature. "Consider the lily of the field," said Jesus; that is, think of it as a religious soul, think how God has clothed it in a garment more gorgeous than anything worn at the court of Solomon. To consider the lily from the viewpoint of the artist or the scientist is perfectly proper and just as proper to consider it from the viewpoint of the religious soul. Nature has a religious heart and it is perfectly proper that we feel its great throbbing pulse and respond to its appeal. There is no antagonism in these essential relations. They are different aspects of the same thing. Science is a thing of measurement and balance, a thing of classification and verification, something that is exact, impersonal; religion is a thing of ideal reach, something that is personal, something that considers nature in the light of the ideals, hopes and aspiration of humanity.

There has been antagonism enough between science and theoogy. Whole volumes have been written about it. Medicine has had to fight her battles every step of the way. Nowhere has the conquest been greater than in the treatment of the insane, which theology insisted belonged to the Devil or a set of devils. Demoniacal possession was the theological diagnosis of insanity. Geology for a time had a hard struggle to persuade the theologian that it took more than six thousand years to form the gorge of Niagara. In some mysterious way the short term of the existence of the earth was considered necessary for the theological scheme of things. Theologians looked askance at Spencer, Darwin and Huxley for these gentlemen made it very uncomfortable for certain notions held sacred. Science thus has played havoc with immaculate conceptions, the miraculous in every form, incarnations, resurrections, ascensions, and what not,but the gain is infinitely greater than the loss. Religion is eternal. Theologians will come and go; they must be adjusted to the thinking of each generation. And it is our duty the moment our theology gets outworn to reconstruct it over and over again so that the impedimenta of the intellect may not balk the religious heart of man

in its appreciation of nature and life.

"Much needless labor has been wasted in the endeavor to prevent the evolutionist from leading us into materialism. To me there is no greater demonstration of the spiritual side of things than the beautiful theory of evolution. I cannot for the life of me see how any one can be a materialist and at the same time an evolutionist. It is the most spiritual theory I know. It assumes that every object of this wonderful creation has been evolved out of what Spencer called the inscrutable power of the universe. Nowhere it seems to me is a great purpose more apparent than evolution reveals to us. Think of this world in the state of a boiling cauldron, yet in this molten mass was the promise and potency of all that was to come. Think of the magnificence of the purpose that could arrange for trees and flowers and blades of grass: arrange for water, earth and air arrange for Shakespeares, Platos and Newtons; arrange for mothers, and an infinite variety of life forms: arrange for the crystals and metals: arrange for it all in this seething mass of fire. Nature is full of purpose. It moves on majestically from the lower to the higher stage. It knows what it is about. Materialism! What is matter? Matter is alive with the presence of mind. It is only the manifestation of mind. The power that has formed the bewitching tracery of the moss, the splendid structure of the tree, the human soul, the glory of the earth, is a power with an intelligence that baffles our grasp. In the story of evolution we simply trace the movement of the infinite mind from one stage of existence to another. Purpose is something that belongs to mind: if we detect such a comprehensive purpose as is made known to us by evolution, have we not come across something that can very consistently be called the supreme mind of the universe.

"But this brings us to the very heart of our subject, for we come upon the very heart of the unseen world. Science deals with particular things; and particular laws underlying these things, it does not pretend to deal with the great principle underlying the entire universe. But science of necessity leads us to inquire what is the great reality in it all. Science discovers order and unity everywhere. Things seem to work wonderfully well together. There seems to be a general purpose that appears in it all. What does this purpose indicate? What does this unity mean? Our Unitarianism in common with all Christianity, teaches us that the purpose is the purpose of the universal spirit. The unity is the unity of a selfconscious mind. This spirit, this mind we call God. God is what Herbert Spencer called the Unknowable; Kant called it The Thing in Itself: Jews and Christians call it the Father in heaven; Matthew Arnold called it "The power not ourselves in the universe making for righteousness"; Paul calls it "One God and Father of all, who is above all and through all and in you all" it could very aptly be called the great silence. This is what our religion upon its mystical side loves to worship. This on the practical side is what expresses itself in our lives as righteousness among men. This is the great fount of the inspiration of our life. This is the power that inspires poetry and music and art and science and philosophy and religion and every form of the ideal in human souls. Science then gives us facts; religion imparts the ideal. Science gives us the laws of nature: religion brings us face to face with the great reality whose workings science traces in these laws. Science teaches us the use of the intellect pre-eminently, religion as we see it teaches us the use of the entire soul, intellect, emotion, volition. Science is a method of understanding nature, religion teaches us to enter into communion with the power manifested in nature. We need all that science can give; we shall rejoice in all its conquests. We believe in a religion that will square itself uncompromisingly with scientific results. We believe in the possibility of the religious attitude without doing violence to the scientific spirit. Religion deals with the last word of science, its ultimate reality at first hand and takes note of all that is tender and fine, every heart-beat and divine instinct of the human soul."

A Symphony for Easter

I. Allegro.

O dainty breath of the laughing Spring,
O fragile beauty dew-beset,
Chaste dream of the year's half-wakening,
Shy, modest, sweet, white violet—
Ethereal white violet:—

I had not thought to find you yet:
On every side your sisters fling,
Purple and blue, their jewelled net,
And rare-meshed colors proudly bring.
But, dainty-breath'd white violet,
I had not thought to find you yet.

Hush! 'tis as though one, wandering
'Mid mortal beauties, humbly set,
All of a sudden, strangely met
A presence graced with heavenly wing:—
This more than mortal violet:—
This heaven-white, angel violet.

II. Allegretto.

I do not care to think of Death on Easter day;
Nor of men's yearning hope for life beyond the death:
I do not care to know who rolled the stone away
From that strange tomb where lay the Man of Nazareth.
I care not for the miracle they told of yore,
Nor all its portent for the life that waits for me
In that mysterious night, when Earth shall count no more:-
At Easter I've no care for Immortality.

But oh, this wondrous world that God has given me here:
This tingling joy of life that's eager in me now:
This fresh-awakening glory of the new-born year,
This marvel-beauty of each bud-enraptured bough
And laughing grace of grass-blade, and the hovering haze
Of tender spring-mist, light and softly green,
That bathes and glorifies all hillsides, and the ways
That stretch along the valleys where the brook-falls gleam;
And fine luxuriance of Spring breezes; and the call,
Frantic with joy, of the first song-sparrow's eager trill,
And blue-bird's liquid laughter, and above it all
The growing ecstacy of urgent sun's warm thrill
That yearns and coaxes life and hope from all the earth,
With greatening pulse of life-joy—passion of new birth;
On Easter-day 'tis Spring: I lift my reverent eyes,
Eager this glorious grace of wakening earth to see:
And trust there's heaven above, eternal in the skies;—
But now thank God, great God, for the world that's here for me.

III. Andante.

On Easter day one took me by the hand,
(One all unseen—some impulse of the heart,)
And gently led me by myself apart:
I had no question, took the soft command,
Glad not to question heart's unseen command:—

One took me by the hand and led me on
Thro' busy streets where crowding human life
Elbowed and bustled in its teeming strife
To coin toil's wage, from what it toiled upon;
If haply toil be worth what's toiled upon!

Past homes of plenty, homes of grinding woe,
Past braggard splendor, and the modest grace
Of better fortuned homes where simpler ways
Bring finer wealth those rich in wisdom know:
Wealth's last achievement, rich in wisdom know;

Past homes of those whose rash and hot desire
Is for the pomp and glory of the day:
Past homes of those who strive with drear dismay
To mingle virtue's peace with passion's fire:
As though soul compassed leace thro' passion's fire;

Past homes of those who joy of service share
With brave upholders of the cause of Right:
Past homes of those whose courage is their might;—
Brave doers of the word they breathe in prayer:
In deed vouchsafing what they urge in prayer;

Past homes of those to noble purpose stirred,
Each day more fretted with a holier aim:
Each day with tenser struggle to reclaim
From passing folly, place where God is heard—
From folly's waste, place where God's truth is heard;

Past all the variant range of human ways,
Thus was I led, beyond the bustling din,
Until I passed an arching gate within,
And waited, hushed, amid death's populace:
Waited with silence 'mid death's populace.

Here were the great, the brave, the wise, the true,
Of many generations held in sleep,
And glorious stones were carved with legends deep,
To tell what deeds on earth such souls could do·
What deathless deeds, these death-doomed souls could do.

Here too were weak, ignoble, false, and vain,
Gathered as sweetly to death's noble calm;
And little children nestled on the arm
Of Mother Earth to safely sleep again
To sleep with Mother Earth deep sleep again.

What recks it all!—out there the fever high
Of wrangling life's harsh inequality:
And here the equal hush fore'er to be:
And over both and all. the age-hushed sky:—
God's peace eternal of the age-hushed sky!

IV. Allegretto

There I found it, my little flower,
Fragile and sweet and small,
Eager to live its fragrant hour,
Tho' that be all.

It nestled beside a cold white stone
Which shall last till hills decay,
This little child of Spring alone—
That Easter day.

And the stone spoke its message with anguish rife
As tho' by eternal breath—
The Scripture doom: "In the midst of life
We are in death."

And this sweet wild-flower with fragrant breath
Whispered its answer shy:
"Let death pass on: in the midst of death
Why, here am I!

"And just one flush of life like mine,
Tho' that were all in all,
Were worth eternities of time
Beneath death's pall.

"Life e'er shall surge its tide on tide,
The passion-pulse of earth:
I pass—a thousand press beside
For eager birth.

"You cannot shut the life-joy out,
It fronts a life-full sky;
Heaven's high exulting puts to rout
All things that die.

"Out of grim death we weave our grace:
The grave-mould feeds our joys:—
And living beauty crowds the place
Where death destroys.

"Let the cold death-stone changeless stay
Its centuries the same,
Let just one joy-breath be my day
E'er death reclaim:

"Yet mantling o'er death's doomful pile
The Spring laughs life's high glee:—
Age come, age go, life all the while
Shall victor be.

"And human hearts shall never fail;
Earth cannot rid of soul:
What beauty shares, that shall prevail;
Not death its goal.

"Life, and more life shall come, and grow:
Flower, soul, and soul's ideal;
And grave shall feed what heart may know
Of spirit's Real.

"The mouldering dust of Earth's decay
May sleep beneath the sod:
A deathless beauty marks the way
Of the living God!"

What legend etched that changeless stone
Quickly shall I forget.
But lo, thy whisper was God's own—
Sweet violet!

V. Largo

Great God, whose world is oh, so fair,
This world thou sharest now with me,
This very world with Spring-sweet air
And green earth's mantling mystery:—

With eager thanks my prayer I raise
That I miss not its depths of bliss,
Nor pinch my soul to petty praise,
In dreams of grace exceeding this.

I trust the life thou giv'st me here
Is gift no chance can e'er destroy:
Once to have known thy love so dear
Is warrant for love's deathless joy.

I trust that when my hour shall fall
To pass beyond earth's rim of grace,
Thy love shall cling to me thro' all
And still in beauty find me place.

I trust this deep, deep, thrill of soul
That grows each day from more to more,
Shall ever, as new Springs unroll,
Find holier joyance than before.

But for to-day I take my gift
In all this present sense of worth,
And as my heart to thee I lift
I lift this singing joy of earth.

For holiest faiths and insights rare
But to this beauty meaning bring;
With clearer sight I find Earth fair
Because of heaven's o'er-shadowing:

That in the grace of sweet Spring flower,
I have redeeming touch on thee:
With it begin, O God, this hour,
Anew my immortality.

Can Our Gospel Save a Sinner?

By EDWIN A. RUMBALL

THIS subject is a little different from some that we have considered together of late, and a word of explanation may be welcome. A few weeks ago I was asked to address a club attached to one of the largest orthodox churches in this city. The subject selected for me was such that I was able to say things which you have often heard from this pulpit. At the close of the meeting a lady came forward, and asked this question: "Can your philosophy go into a saloon, and take a man out, and save him?'" That question explains the origin of this sermon. Doubtless the question is often asked of us, and for that reason there may be interest and instruction in the answer that was given.

When we question the possibility of our evangel saving a sinner, we should, first of all, make clear to our minds whom we mean by a sinner. In one sense, the word might be used to include us all; that is, none having attained all they aspired to attain, we might all be called sinful. We shall best meet the question put to us, however, if we reserve the word for those persons of whom we habitually think as moral degenerates. Can we save these?

Let us note the significance of this question. I confess never to have so much as heard of this question being asked of a Methodist minister, or a Salvation Army officer. What is the reason that it should be asked of us? Why should it be said that "Unitarians do not save drunkards?" Whether we do, or do not, it does seem as though we are popularly understood to lack this ability, or at most, that we fail to use it. At any rate, we may say that our saving influence is not of the kind that impresses the popular mind as evidence.

Before ascertaining the truth of this indictment, we may be permitted to question the wisdom of this test. Is that the truest gospel which goes into the largest number of saloons and rescues from evil lives the largest number of drunkards? Is this the only criterion of an evangel, that, to be true, it must save the morally degenerate? Without reference to any justification for our existence, I think it could be shown that the test often fails among those who theoretically accept it. To be told that that minister is the holiest man, and preaches the truest word of God, who has the largest number of conversions, not only causes morbid heart-searchings among those who ought never to experience them, but it offers no explanation of the fact, that the sermons of evangelists who are sometimes dissolute in their lives are the means of many professing conversion. Orthodox people who know this necessarily disbelieve in the above test; and if for no other reason, for *this* reason we are justified in refusing to have it applied to ourselves. By some such criterion as this, Buddhism might be shown to be more the word of God than Christianity, since it has made more converts than Christianity, and has accomplished it without bloodshed. Wherever this test is made the criterion of a minister's efficiency, as it is in some churches, we find it to be one of the most fruitful causes of narrowness and religious ignorance. When the aim, Sunday after Sunday, is the making of converts, we need not be surprised that few who are thus fed appear to have a cultured and intelligent religion.

But to pass on. With all that we have said to bring about a true attitude towards this subject, a real danger to many of the Liberal churches is to appear as a peculiar people. In Dr. Channing's day, it was noted by him, that objection was made to our views because they were only "suited to the educated, rich, fashionable, and not the wants of the great mass of human beings." While stating that the objection was false, he yet felt obliged to say that there was some ground for it, by our failure to recognize and

manifest "the spirit of universal, all-comprehending love, of sincere respect for human nature, of peculiar sympathy with the destitute and exposed, and of patient, earnest labor for their spiritual elevation." Sometimes we are classed with those small denominations whose existence is due only to the desire to emphasize one small part of the truth. Without necessarily casting reflection on these, it may mean that instead of taking our position as one of the saving influences of the community, we may appear only as a clique, whose peculiar and private philosophy has no meaning or beneficial relation to modern men or modern life. Do not imagine that our ideal is to be blatant, or noisy and offensive about the glories of our evangel; not that; but let your light shine, and shine on as many as possible.

We certainly can say, as part of our answer to our question, that we *have* saved many sinners; but there has been a real difference between our methods and those of other churches. We have not had the large revival meetings at which scores have been converted; we have not gone the round of the saloons to draw the drinkers to our services; we have not even hired a theater, in order to "catch" those who are not attracted by our church. "Souls are not saved in bundles," says Emerson. Our saving influence, if we must speak of it, has not been evident in the pulpit so much as in the pew. If, instead of asking, what are our churches and ministers doing to take people from the saloons and save them, we were to ask, what are our people doing to keep men and women from entering them, so that such a salvation may not be needed, I think that our answer would be a grand one. As I pass from home to home, I find many saviors in our midst, and some of them crucified. Indeed, I know of no society founded for high and noble purposes that does not find "the burden of souls" laid upon it. It is one of the logical results of a social religion.

"Can our gospel save a sinner?" My answer to that question was, "Yes, if he will believe it." Of two things we can be certain in the salvation of men: first, that we are all saved by faith; and second, that there are innumerable avenues to nobility of character. Every gospel, whether it come from the Catholic Cathedral, the Jewish Temple, or the Salvation Army Barracks, is conditioned by the first of these things. Can Roman Catholicism save a man? Yes, if he will believe it. And so with every church. In one of his books, Benson tells us that the teaching of Plato and the teaching of the gospel is alike in one thing. "They both depended on the simple idea that men could conceive of themselves as better than they actually were, and upon the fact that such a conception is the strongest motive force in the world in the direction of self-improvement." "The mystery of conversion," he adds, "is nothing more than the conscious apprehension of the fact that one's life is meant to be noble and beautiful, and that one has the power to make it nobler and more beautiful than it is." Now we may call this idealism or faith, but wherever this is found, under whatever name or sign, salvation is possible. Different objects of faith will always be with us. One man will be saved by the Salvation Army, where we should feel helpless; one might be led to a higher life by a so-called heathen religion, where Christianity could do nothing. On the other hand, we might help and guide a life which felt unable to respond to any other. It may be faith in God, or faith in Jesus. It may be faith in Brahma, or faith in one's own self, but it is always faith.

When we say that our gospel will save a sinner if he will believe it, another important question arises: will it appeal to him as being worthy of his belief? That may be a far more disconcerting question than the other. Does our gospel appeal to "the crowds, to the poor, the overworked, the ignorant, the unspiritual, the dull of heart, the tempted, the lost?" I fear, if we gave an unqualified "yes" here, we should have rather serious difficulties in harmonizing it with facts. This question can only be answered when men and women are willing to recognize that every organization is compelled to adapt itself to but few of the needs of

mankind. Humanity's progress is not represented by one milestone, but by many, and at every stone upon the way some teacher stands. It is therefore of necessity that our appeal, because of its content, only gathers to itself those who are ready to receive it. Our gospel is ready for the world, but the world is not ready for our gospel. Thus it comes to pass, that many do not feel our appeal, and hence do not respond. They are for some other church or society to save. We have, therefore, no reason to glory over one another, for we all have successes, and we all have failures. One apostle may plant, and another may water; indeed, the ground may need that a Robert Ingersoll shall go over it first, and blast the rocks, but the truth is, we are all co-workers, and all may save. At this point it may be right to correct a statement often heard, which is based on a false estimate of the progress of humanity. It is not true that only the intellectual and the cultured are attracted to our gospel, nor that the poor and ignorant can only obtain salvation by trusting in the supposed merits of Jesus. There are plenty of cultured people who respond to other messages than ours, and plenty of poor who are saved without Jesus.

It may be that a laxity appears to rest with us because of our faith and liberal spirit. After Carlyle had taken Emerson the round of London's abominations and horrors, he was distressed that his American visitor still refused to believe in the devil. So fault is often found with us. We do not rave about a lost humanity, or perishing souls, and it is thought that we are callous regarding their welfare. Our faith perceives so much more, that we are able to speak of the goodness of mankind. Our hearts turn our hands to the plough, because we see so many hopeful signs. We are here to create souls more than to save them. We are little concerned that men and women should come and worship in our temple, but we are greatly concerned that they shall worship. We want them to speak the word of their souls, we care little in what language they speak it. It has been said that the non-church-going masses do not respond to our gospel; but we may be permitted to ask to what do they respond? There is a large part of every working community who do not pray or praise; but what is it that leads them to be often of a noble disposition? Why, instead of being a menace to the community, are they so frequently ethically strong? I make bold to say, that, although they may never appear within our church, they are of our number. Their creed is that almost instinctive belief, that a man's life is lived most worthily when it is full of good will towards his fellows,—a belief which, when churches shall have passed away, will yet be the righteousness that maketh this nation.

"Can *our* gospel save a sinner?" The fact is, we have no gospel which obliges us to affirm ourselves *the* people to whom sinners shall come for salvation. We rejoice with all good. The successes of other churches are our successes also. We want men and women to respond to the message which best appeals to their souls. It may be they will find it within this church, it may be at the Salation Army barracks, it maybe at home reading the editorials of a good newspaper, or it may be listening to a bird-song, or a hillwind outside of the city. All can be the word of God, and all can save; our own aim is to be

"one in the hatred of all wrong,
One in our love for all things sweet and fair,
One in the joy that breaketh into song,
One with the grief that trembles into prayer;
One in the power that makes Thy children free
To follow truth, and so be one with Thee."

Rochester, N. Y.

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President S. A. Eliot's Visit to England

The president of the American Unitarian Association, Rev. Samuel A. Eliot, D. D., sailed on the 23rd of March in the Saxonia from Boston for Liverpool, in order to fill a number of speaking engagements of importance in Great Britain, in connection with the Unitarian organizations of that country.

By invitation of the "National Conference of Unitarian, Liberal Christian,

Free Christian, Presbyterian, and other non-subscribing or kindred congregation" which is to hold its tenth triennial meeting at Bolton this spring. Dr. Eliot will preach before them on April 22. Previous to this, however, he is to fulfil numerous appointments, preaching at the Essex Street Church in London on April 4, and making several addresses before various Unitarian bodies, meeting the council of the British and Foreign Unitarian Association for conference on matters of mutual interest, as well as the members of the International Council of Religious Liberals. On the evening of April 7 Dr. Eliot is to be received by his fellow-Unitarians at a social gathering in Essex Hall. This will be followed by a brief trip northward under the auspices of the Scottish McQuaker Fund Trustees, during which he will preach and lecture in Edinburgh, Dundee, Aberdeen, and Glasgow, and preach Sunday, April 18, at Birmingham. Sunday the 25th he will spend at Oxford, and lecture at its Unitarian Theological School, Manchester College, the two following days, sailing for home April 28.

A Free Week at the Isles of Shoals Meetings

The Isles of Shoals Unitarian Summer Meetings will be held this year during the week beginning July 11; and the Sunday School Institute will follow, the next week. The Unitarian renews its proposition of last year, that for the person sending us the largest number of new subscribers to the Unitarian before the first of June, 1909, we will make provision for a full week's entertainment at either Star Island or the Appledore; for either the Summer meetings or the Sunday School Institute. All these subscriptions must be taken at the regular dollar rates, and cannot be included in the lists for which special premiums have been given, or for subscriptions taken at the Y. P. R. U. special price. But all unsuccessful competitors will receive the usual commission of 25 per cent.

Last year this premium was taken by a New England clergyman. The field is open to all.

Authors Readings at the New York Unitarian Club

A good company gathered at the Hotel Manhattan Wednesday evening, March 17, for the third dinner of the New York Unitarian Club for this season; not such a throng indeed as welcomed President Chas. W. Eliot last time, but an interested and responsive audience—this time to hear some well-known writers of the city. The President of the Club, Mr. Cyril H. Burdett, introduced the guests very felicitously, saying that we frequently come together at these meetings to wrestle with weighty problems of sociology, theology, and educational affairs, but to-night we turn to the genial realms of literature and have the privilege of meeting face to face some of the men whose printed pages are familiar to us.

The first guest to be introduced was Mr. Charles Battell Loomis, author of "Cheerful Americans" and "The Knack of It." Mr. Loomis looked as solemn as an owl, and his way of telling us why he had no speech to make was inimatable He said he sometimes regretted that he was not born a Unitarian, they seem like such unusually nice people always; if he were ever to have a new birth he would surely be born a Unitarian. He then read two characteristic poems, one "Lines on Spring by a City Poet," and the other an "Epic for St. Patrick's Day" in irregular blank verse. These were followed by a cycle of sketches about "Little Maud and Her Dear Mamma," which were the choicest sort of humor.

The second guest to be introduced was Mr. Joseph C. Lincoln, author of "Captain Eri", "Partners of the Tide" and other quaint Cape Cod stories. Mr. Lincoln was born a Unitarian and is now President of the Unitarian Society Hackensack, N. J., and was therefore verymuch at home with us. He introduced his readings with a witty little speech explaining his dismay at a late telephone command from Mr. Burdett to be ready with an address as well as with readings for this occasion. He thought of several excellent subjects for his speech, he said, but

they all failed him when it came to discovering what to say about them. For instance, "What advantages has the Modern Writer over Shakespeare" seemed very promising at first. But after long pondering he found he could only formulate one: "Shakespeare is dead and we are alive:" "Why I am a good Unitarian" also suggested itself as prolific of thought—until a friend who was consulted pertinently queried"But are you?" Mr. Lincoln told some capital stories in his address, but then admitted that he had no speech to make, and turned to his readings. These were from his poems entirely. The first was the small country boy's opinion about the "Best Front Parlor"—which was a very adverse opinion indeed. This was followed by "Matilda's got a Beau", "Sister's Best Feller" and "Sunday Clothes", all very racy and read in a delightful manner. We would have been glad to hear a chapter or so from some of Mr. Lincoln's prose sketches, but obviously he had been intimidated as to time by the genial but pre-emptory toast-master, and omitted these. The last speaker on the program was Mr. Burgess Johnson, writer of graceful poems, which unfortunately he had not brought with him. He gave no readings therefore but made an admirable address on the mistaken estimate of the Puritans which persists among men. Mr. Johnson confessed that he was not a Unitarian either, and remembered as a small boy making up faces through a fence at a little Unitarian neighbor of his. He often heard it said that the Unitarian movement was a reaction from the Puritan blue laws. In a very graceful and often witty address he refuted some of the animadversions often made against the Puritans. At the time when they were persecuting a few Quakers the other nations of the earth were making their persecutions wholesale. The "Salem Witchcraft" was but a mild manifestation of a delusion which in England, France and Germany at the same time numbered its victims by thousands; the total sum of those executed in Massachusetts was thirty-two; and the more notable aspect of the case was New England's quick recovery from the delusion and sincere repentance for it. Mr. Johnson also read some very drastic Blue-laws; they were actually enforced in the colonial days—only he called attention to the fact that these particular laws were not the laws of Puritan New England, but of Cavalier Virginia and quoted John Fiske as authority for the statement that nothing so blue as these were ever in vogue in Massachusetts or Connecticut. He made an interesting contrast between the Puritan colony at Massachusetts Bay and the Pilgrim Colony at Plymouth.

Rev. Thomas R. Slicer was called upon at the close for an informal word of appreciation on behalf of the club, and spoke pleasantly of his relations with the guests of the evening at the "Author's Club".

The Meadville Summer Institute

What the Harvard Divinity School and the Meadville Theological School are doing for the training of our ministers, what the Tuckerman School is doing for the training of parish workers and assistants, that the Meadville Summer Institute undertakes to do for the long neglected training of our Sunday School teachers. The Institute passed through its experimental stage last July, with its first session a notable success in the quality of work attempted and in the spirit with which those in attendence responded to the instruction offered. It was not a large school the first summer There were six instructors and about twice as many students. But in every other respect than attendance the school was prophetic of better things; it is to be hoped prophetic also of the larger numbers that must come if others can only catch the enthusiasm of the first summer's students.

We did not undertake to provide a Sunday School Conference, however admirable; but an Institute of instruction. The sessions lasted for three weeks, with the morning hours filled with lectures, the afternoons generally left free for recreation, social engagements

or excursions into the country, and in the evening lectures again.

As more than one of the students said, it was like having a short course in theology. But it was more than that. The Institute, through meeting three times daily around the tables of Hunnewell Hall, where the meals were taken together, soon developed an *esprit de corps*, a sense of unity and fellowship, as delightful as it was rare. Friendships cemented in such pleasant surroundings, bid fair to last long; and the problems arising from the day's instruction received a fulness of discussion and a closeness of application to the actual needs of the Sunday School that aptly supplemented the more formal program of lectures. Instructors and students met in the closest contact, more as a large family than as a school. Questions were answered as they arose in the mind, and wisdom was stored up which more than one busy teacher has found invaluable in the winter's work. For the Institute was of enough help to one teacher whom the writer knows to have justified its existence by the help it gave to that one alone. And others must have similarly profited.

It could hardly be a question whether the Institute should continue. With President Southworth of the Meadville Theological School heartily in favor of its continuance, with several of the Meadville professors ready to give their help this coming summer, and with President Horton of the Unitarian Sunday School Society willing to co-operate with advice and financial assistance, the Institute must go on. At the meeting of the Meadville District Conference at Youngstown, Ohio, in January last a resolution was passed "earnestly commending the school to the further support of the churches." A committee was also appointed to make arrangements for the coming summer, consisting of Rev. L. W. Mason, D. D. of Pittsburgh, Mrs. Payne of Cleveland, and Rev. R. W. Boynton of Buffalo.

The committee issues this preliminary statement, in connection with the prospectus of the Institute for 1909, which is published below. We urge upon our ministers, Sunday School teachers, Alliances and churches the consideration of means whereby as many teachers as possible within a radius of five hundred miles from Meadville can have the benefit of the instruction and inspiration awaiting those who will spend three weeks there next July. It is not too early now to plan to go. The sum of twenty-five dollars, exclusive of railroad fares, will cover the expense of attendance at the Institute. If one needs a vacation, it can hardly be taken more cheaply. And for the Sunday School teacher, with the problems of the winter to be faced, what can be more stimulating than three weeks of high thinking on the lines of practical work, three weeks of instruction spent among the Bible heights and depths, three weeks of rising to morning chapel, with its quieting, lifting influence, weeks of social contact with workers in the same field, weeks of varied recreation at tennis or golf or country walking, each day ending in the sound sleep that cannot help but come in the breathless hush of the Meadville nights? *This is a call for volunteers.*

R. W. B.

PROSPECTUS

of the Meadville Summer Institute For Religious Education.

The Course of Study

In the present session the Biblical study of 1908 will be completed by the lectures on the Literature of the Old Testament after the Exile, the Parables of Jesus and the Epistles of Paul. The instructors will be Professor Henry Preserved Smith, D. D. and Professor Clayton R. Bowen. There will be also lectures by Professor F. C. Doan, Ph.D., on the Psychology of Religion and the Methods of Religious Education, and by Mrs. Clara B. Beatley of Boston on the practical question of the organization and conduct of Sunday Schools. Arrangements are being made for a series of illustrative lessons in both the Old and New Testament, which will provide information and suggestions to teachers of Sunday School classes. The names of the instructors in this department will

be announced later. Students will have free access to the school library of thirty-two thousand volumes. The experience of the first session shows that the school is of eminent value not only to workers in Sunday Schools, but to all who are inquiring into the nature and history and validity of religious beliefs and desire a better knowledge of the Bible in the light of modern historical study.

Board and Room

The spacious and beautiful dining-room of Hunnewell Hall will accommodate all the members of the school, and will enable them to board at cost. Divinity Hall will accommodate as many as twenty-five students, and possibly more. It is beautifully situated, commanding an extensive view of the city and the Venango Valley. The rooms in this dormitory will be put at the disposal of the women of the summer school without charge except for gas and attendance. The necessary articles of furniture, including bedding, are provided by the school, but the washing of bed-linen will be at the expense of the occupants of the rooms.

To defray certain expenses there will be a tuition fee of five dollars for each member of the school, payable in advance. It is expected that the cost of board will not exceed four dollars and seventy-five cents per week. For those who room in Divinity Hall there will also be a charge of one dollar and a quarter per week for gas and attendance.

The aggregate expense therefore will be as follows:

Tuition	$ 5.00
Board at $4.75	14.25
Gas and attendance at $1.25	3.75
	$23.00

Recreation

Meadville offers many attractions as a place in which to spend a summer vacation. In the vicinity of the school are beautiful wooded ravines, with Oakwood Park only about a mile away. Adjacent to Hunnewell Hall are excellent tennis courts, The school gymnasium is in Hunnewell Hall, containing a thoroughly modern and complete equipment, with a five's court, bowling alleys, dressing- rooms, and spray and shower baths, All these will be at the disposal of the summer students. For those who prefer golf there are admirably situated links belonging to the Meadville Country Club, to which members of the school will have access on payment of a moderate fee. Electric cars connect Meadville with Conneaut Lake, Saegertown and Cambridge Springs.

The Aim of the School

The Sunday School is for many of our churches the chief among the unsolved problems. It is usually admitted to be one of the most important features of the church work. Yet it is right at this point that many churches fail, and in failing plant in themselves the seed of future dissolution and decay. On account of the lack of acquaintance with the material with which Sunday Schools deal and the feeling that they have never learned how to teach, many people who might become efficient in the Sunday School are now unwilling to undertake the work of teaching.

To do something to remedy this defect this institute is planned. Its privileges will be open to actual or prospective workers in Sunday Schools, or to those who are to engage in some other form of church activity. Those expecting to enter the institute should send their names to Meadville Theological School, Meadville, Pa.

The National Conference

The twenty-third meeting of the National Conference will be held in Chicago, Ill., Sept. 27-30, 1909. Headquarters will be established at the Chicago Beach Hotel, which with its extensive parlors and piazzas at the very margin of Lake Michigan will do much to maintain the social prestige for which meetings of the National Conference have always been distinguished. The sessions of the Conference will be held in Fine Arts Building on Michigan Boulevard, reached by express trains from Chicago Beach Hotel in ten minutes. The train service is

constant. The Fine Arts Building is one and a half blocks from all the electric surface and elevated trains which enter the so-called loop in the center of the business district. Numerous hotels, including the Auditorium and Annex, are in the immediate neighborhood.

The informal reception will be under the auspices of the Women's Alliance in the beautiful Art Institute, opposite the Fine Arts Building on Michigan Boulevard. This building with its rare collections has been most hospitably tendered by its directors for this purpose.

It seems desirable at this time to make a statement concerning the action of the Council in voting to hold this session of the Conference at some point west of the Ohio River. For several years there has been an increasing demand to recognize the needs, no less than the loyalty of our churches in parts of the country remote from the Atlantic seaboard. These churches have been increasing in numbers in strength and influence, and they have with justification pointed out that the national organizations of their sister denominations with great profit to their cause have met in that part of the country.

They have asked that the National Conference justify its name in this particular. Last spring at the annual meeting of the Western Unitarian Conference a resolution was passed asking the Council of the National Conference to arrange meetings of the Conference in turn upon the Pacific Coast, in the Rocky Mountain District, in the Central West, in the South, and on the Northern Atlantic seaboard. Such an arrangement was beyond the power of the present Council. At the same time, the members of the Council were of the opinion that the time had come to recognize this natural tendency. It was accordingly voted to meet at some point west of the Ohio River.

The directors of the Western Unitarian Conference voted that Chicago was the most suitable city. This decision was reached after a long canvass of the possibilities offered by other cities. Then began a long series of inquiries in view of securing accommodations of such a character that the Conference might retain as many as possible of the features which have endeared it to two generations of occasional as well as habitual attendants. In a remarkable measure the Council believes that this has been achieved on the shores of Lake Michigan.

This meeting will prove a great rallying of loyal Unitarians throughout the Central West. Present indications seem to point to an attendance of about 450 delegates from this section, not a few of whom will travel as far as those who come from the East. If this meeting achieves what is hoped, two conditions must be fulfilled. This must be more distinctly a delegate convention than ever before. The churches must give serious consideration to the eighth by-law, which asks them to defray the expenses of delegates. Some parishes can send only one delegate, some can send more. It is believed that the experience will be worth, both to the delegates and to the cause, all that it will cost and more.

Walter F. Greenman.
Secretary.

Preliminary Program

Of the Philadelphia (First) Congress of the National Federation of Religious Liberals to be held in the Meeting House of the Religious Society of Friends, Philadelphia, Race Street, near North Fifteenth Street, April 27–30, 1909.

STATEMENT OF PURPOSE

"The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed."

"Participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of thought."

Tuesday Evening, April 27, 8 o'clock.

First and Opening Session of the Congress. Welcome by the President of the Congress, Henry W. Wilbur of Philadelphia.

Topic of the Session: "Religious Tolerance and Good Citizenship."

Mutual toleration and good will between all classes, races, and churches of the republic a

fundamental condition of religious and civil welfare.

1. A letter from the President of the United States, William Howard Taft, to the Congress will be read by the Secretary, Charles W. Wendte of Boston, Mass.

2. Address: "The Jew and Good Citizenship." Oscar S. Straus, of New York, late United States Secretary of Commerce and Labor.

3. Address: "The Roman Catholic and Good Citizenship." Charles J. Bonaparte of Baltimore, late Attorney-General of the United States.

4. Address: "The Protestant and Good Citizenship." Speaker to be announced.

5. Address: "The Negro and Good Citizenship." Dr. Booker T. Washington, Principal Tuskegee Institute.

Wednesday Morning, April 28, 9:30 a. m.

SECOND SESSION OF THE CONGRESS

Topic, "The Nature and Mission of Religious Liberalism."

Devotional Service. Conducted by Rev. John Clarence Lee, D. D., Pastor Universalist Church of the Restoration, Philadelphia.

Presidential Address. Henry W. Wilbur, Secretary Committee for the Advancement of Friends' Principles, Philadelphia.

Secretary's Report. Rev. Charles W. Wendte, Foreign Secretary American Unitarian Association, Boston.

Business. Appointment of Committees.

Address: Topic, "What is Religious Liberalism?" Rev. William Channing Gannett, D. D., Rochester, N. Y.

Address: Topic, "What Liberal Religion does for Man's Higher Welfare and Happiness." President Frederick W. Hamilton, D. D., Tufts College, Boston, Mass.

Address: Topic, "What Liberal Religion has done for America." Edwin D. Mead, Boston, Mass.

Discussion.

Wednesday, Afternoon, April 28, 2 p. m.

SECOND SESSION (*continued*).

Address: Topic, "Liberal Religion a Positive Faith." Ex-Governor Hon. Curtis Guild, Jr., of Boston, Mass.

Address: Topic, "The Obligations and Opportunities of Religious Liberalism in America To-day." Rev. Frederic A. Bisbee, D. D., of Boston, Editor *Universalist Leader*.

Discussion.

Wednesday Evening, April 28.

Social Reception. Place and time to be announced. Brief addresses by various speakers.

Thursday Morning, April 29, 9:30 a. m.

THIRD SESSION OF THE CONGRESS.

Topic, "Religion and Modern Life."

Devotional Service. Rev. Hugo Eisenlohr, Cincinnati, Ohio.

Address: Topic, "The Religion of Democracy as exemplified by the Career of Abraham Lincoln (1809–1909)". Rev. Jenkin Lloyd Jones, Minister, Abraham Lincoln Centre, Chicago, Ill.

Address: "Evolution and Religion. Religion's Debt to Charles Darwin (1809–1909)." Rev. John Haynes Holmes, Minister Church of the Messiah, New York, N. Y.

Discussion.

Address: "The Bible in Modern Life." Rabbi David Philipson, President Central Conference of American Rabbis, Cincinnati, Ohio.

Discussion.

Thursday Afternoon, April 29, 2 p. m.

THIRD SESSION (*continued*).

Address: "The Church in Modern Life." Rev. Frank O. Hall, D. D., Minister Church of the Divine Paternity, New York, N. Y.

Discussion.

Address: "Jesus Christ in Modern Life." Professor George B. Foster, Ph. D., University of Chicago.

Discussion.

Thursday Evening, April 29, 8 o'clcok.

FOURTH SESSION OF THE CONGRESS

Topic, "Religion and the Social Question."

Devotional Service.

Address: "Religion and Politics." Justice. F. J. Swayze, Supreme Court of New Jersey.

Address: "Religion and Social Service." Alexander Johnson, General Secretary National Conference of Charities and Correction, Fort Wayne, Ind.

Address: "Religion and Modern Industrialism." John Mitchell, late President United Mine Workers of America.

Friday Morning, April 30, 9:30 a. m.

FIFTH SESSION OF THE CONGRESS.

Topic, "Religious and Social Reform."

Devotional Service.

Address: "The Duty of Religious Liberals toward the Peace Movement." Dr. William I. Hull, Swarthmore College, Pennsylvania.

Discussion.

Address: "Religion and the Social Conscience" Professor Francis Greenwood Peabody, D. D., of Harvard University.

Discussion.

Address: "The Duty of Religious Liberals with Respect to Marriage and Divorce." Mrs. Anna Garlin Spencer, Director Summer School of Ethics, New York, N. Y.

Discussion.

Friday Afternoon, April 30, 2 p. m.

FIFTH SESSION (*continued*).

Address: "The Duty of Religious Liberals with Respect to the Child." Mrs. Frederick Nathan, President Consumers' League, New York.

Discussion.

Address: "The Duty of Religious Liberals toward the Temperance Reform." Wilson S. Doan, Indianapolis, Ind.

Discussion. Led by Rev. Pedro Ilgen, D. D., Pastor German Evangelical Church of the Holy Spirit, St. Louis, Mo.

Friday Evening, April 30.

SIXTH AND CLOSING SESSION OF THE CONGRESS

"Topic, The Fellowship of the Spirit."

Devotional Service.

Address: "Liberty and Union in Religion." Rev. Charles G. Ames, D. D., Minister Church of the Disciples, Boston, Mass.

Ten-minute addresses by representative members of the following and other religious bodies:

Baptist, Rev. Dr. George H. Ferris, of Philadelphia.

Congregationalist.

Christian, Rev. J. J. Summerbell, D. D., of Dayton, Ohio.

Episcopalian, Rev. Dr. Henry Mottet of New York.

Ethical Culture Society, Percival Chubb of New York.

German Evangelical, Rev. Carl Voss of Pittsburg, Pa.

Independent, Rev. Algernon S. Crapsey, of Rochester, N. Y.

Jewish, Rabbi Dr. Joseph Krauskopf, of Philadelphia.

Universalist.

Unitarian, Rev. U. G. B. Pierce of Washington, D. C.

Friend, Elizabeth Powell Bond of Philadelphia.

Closing Social.

Amongst Ministers

Rev. Clarence Reed of Alameda, Cal., has sailed for Egypt, having six months' leave of absence from his parish. His pulpit is being supplied during his absence by Prof. B. E. Howard of the Leland Stanford University.

Rev. E. R. Watson, of San Diego, Cal., resigned February 28, and has taken up work at Eureka, Cal.

Rev. V. J. Gilpin has resigned at London, Ontario, and the society is at present holding services under the direction of Rev. W. D. Smith of Hamilton.

President Southworth of the Meadville Theological School, and his family, have sailed for Europe. He will spend the spring and summer in Germany and England.

Rev. J. A. Cruzan, Field Agent, has finished his work at Eureka, Cal., and has taken up work at Everett, Wash.

Rev. H. L. Buzzell recently of Windsor Vt., has accepted a call to Barre, Mass.

Rev. Granville Pierce has accepted a call to Ashby, Mass.

Rev. Henry Blanchard D. D., is supplying indefinitely and with conspicuous success the pulpit of the Farmington, Maine, Unitarian Society.

Rev. Leverett H. Daniels, for the past six years minister of the church in Houlton, Maine, has accepted a call to the Central Parish in Yarmouth, Maine, and begins his work there March 21.

Rev. E. C. Smith has resigned at Green Bay, Wis., to become Secretary of Western Unitarian Conference, April 1st.

Rev. Henry Goodwin Smith of Ottawa, Canada, has been called to the pastorate of Second Congregational (Unitarian) church of Northampton, Mass.

Rev. C. N. Myers recently of Chattanooga, Tenn., has accepted a call to Stoneham, Mass.

Rev. Alfred Free has resigned at Florence, Mass.

Rev. G. L. Mason has accepted a call to Green Harbor, Mass.

Rev. J. H. Palmer of Monroe, Wis., died at Cedar Rapids, Friday, January 22.

Rev. Manfred Lilliefors resigned at St. Cloud to take effect March 15.

Rev. Charles Ferguson has resigned at Kansas City and he has gone to work as editorial writer for the Hearst papers.

Rev. L. H. Buckshorn has resigned the pastorate of Concord, N. H.

Rev. Geo. W. Cook has assumed temporary charge of the church at Laconia, N. H.

Harvard Chapel Endowment

The Harvard College office announces that the university has received a gift of $150,000 for the endowment of the University chapel. This endowment is to be known as the Edward Wigglesworth Memorial Fund, in memory of Edward Wigglesworth of the Class of 1710, Edward Wigglesworth of the Class of 1749, and Edward Wigglesworth of the Class of 1822.

The fund is to be administered in accordance with this letter of gift:—

Feeling the great importance of the work done in connection with the University chapel, we desire to give to the University the sum of $150,000 upon the following trusts:—

The income of this fund shall be used to maintain at the University religious services in such manner as the president and fellows may from time to time think best. Provided, however, that such services shall never be denominational or limited by the forms or tenets of any single branch of the Christian Church and that, as heretofore, no person shall ever be excluded from sharing in the conduct of the services by reason of connection with any particular denomination.

In case either of the above conditions should be violated, or control of such services should ever fall into the hands of a single denomination, or services of the character specified should cease to be maintained at the University, the entire fund shall be paid over to the American Unitarian Association, or any successor of such Association, for the general purposes of the work.

Symposium

Would our preaching be more effective if manuscripts were oftener dispensed with?—the laymen's point of view.

Hon. John D. Long, of Hingham, Mass.

In answer to your question I should say, that, other things equal, preaching would be more effective if manuscripts were dispensed with. But other things are not equal. The thing depends upon the individual qualifications of the preacher. If he can talk like a book then he should, by all means, dispense with manuscript. If, on the other hand, his talk is like water tumbling out of the bunghole of a barrel he should use manuscript. Preaching is like any other public speaking. The most effective speech is that where the speaker is untrammeled by notes or complete manuscript. These are always hinderances. They make an invisible barrier between the speaker and his audience. The effect of presence, look, gestures, modulation of the voice, is impaired. No man can put fervor into reading as he can into speaking. There is a certain sympathy in direct speech which is unattainable in any other way.

But all this predicates mastery—not necessarily the mastery of the perfect orator but the masterful ability to command words, to develop a subject consecutively, to avoid rambling and confusion and piling up of words in the endeavor to extricate the thought from a morass. It is almost intolerable to hear a preacher, who has no ability for free

speech, struggle to find his way. He repeats, he accumulates verbiage. There is no limpid flowing of his thought. His nominative case goes astray and the nice grammatical sense of the hearer is annoyed.

Of course the free speech is the best, but it is a little hard for a congregation to have a young minister practice upon them in his endeavor to train himself to that consummation. A sermon is a matter of good taste, and as it is addressed to a formal audience there should be no risk of a preacher's violating good taste and perhaps, in the difficulty of speaking without notes, saying things or making allusions which might be well enough on the platform but hardly in keeping with the pulpit.

Hon. Curtis Guild Jr. Ex-Governor of Massachussetts.

Yes, infinitely more effective. The manuscript suggests caution, the word spoken straight from the heart, sincerity.

Cyril H. Burdett, President of the New York Unitarian Club.

In answer to your question, I would say that the effectiveness of preaching depends not only upon the method of delivery, but also upon the interest of the subject,aided by its skilfull presentation and the personality of the preacher.

I would rather listen to a minister read from manuscript a sermon in which the subject was properly handled, with all the details carefully thought out,and leading up to a proper climax, than to listen to the same man speaking extemporaneously, with halting speech, lack of cohesion in thought and phrase and reaching no climax.

But I believe that every preacher should perfect himself in the art of extemporaneous speaking, which may be acquired by practice. Our colleges and divinity schools pay too little attention to this requirement, so that the great majority of our ministers today are preachers from manuscript and, to that extent, are lacking in forcefulness and power to interest and hold their audiences successfully. Every preacher should give to his audience the best that is in him, and while in order to do this it may be necessary for him on some occasions to use manuscript, yet he should not be compelled to make the confession that he does so because it is impossible for him to preach without it. He should be able to stand forth in his pulpit and talk as man to man—showing a thorough mastery of his subject, and to proclaim it in ringing words,unfettered by the necessity of constant reference to the written page.

Under these conditions, the response which he will gain from his audience will give new inspiration to the speaker and added emphasis and fervor to his appeal. "A singer sings because his soul requires of him that he should sing." So the preacher preaches because he has a message to deliver, coming straight from his thought and experience and finding a response in the hearts and lives of his auditors. No mechanical obstacle should be interposed to nullify the effect of such a message.

A sermon is not an essay; it therefore need not be a finished literary production But is should be so constructed as clearly to convey the lesson sought to be inculcated and should interest the people to whom it is addressed through its appeal to their intelligence and higher natures. Since this result can more readily be accomplishedwithout manuscript than with it follows that our ministers will increase their power and effectiveness the more they resort to this kind of preaching.

George H. Ellis, Newton, Mass.

Very much depends upon the minister. Of the two best preachers I have ever heard, one uses manuscript and the other does not. As a rule,I think, the younger and more inexperienced ministers are more effective when using manuscript, with notable exception,

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William S. Kyle, of Plymouth, Mass.

A prolonged experience in listening to candidates for a vacant pulpit confirmed a preconceived opinion that the written sermon is much more satisfactory and effective than the extempore discourse,

in the case of the average minister and the average audience in the churches of our faith.

The currents of spiritual influence are far more certain to flow in light and power in the quiet seclusion of the study than anywhere else. In that place of deep meditation, in chosen hours, and under the most favorable psychological conditions, where all his powers of mind and imagination have unimpeded play, a minister is surely enabled to weave into a sermon his highest thought, his most profound experiences, and give them his best expression. With a sermon thus prepared the preacher can stand in his high place with tranquil mind, and in full command of his powers, and give to his waiting audience the product of his highest moments with all the earnest and impressive ardor of one who is "in the spirit on the Lord's day."

There are few ministers gifted with such power of expression that they can dispense with manuscript altogether, even after carefully thinking out a sermon, without some peril of disturbing its unity and proportion, becoming desultory and discursive, and thus weakening the effect of their utterance; while now and then one hears with distress an "off-hand preacher" whose superficial thinking is covered up by the rounded periods of a showy rhetoric that may please the ear but fails to touch the heart.

I am convinced that the pulpit influence would suffer loss in power and persuasiveness if extempore preaching, or even delivery from memory should, to any extent, replace the carefully written and earnestly delivered sermon, particularly in the older churches of our fellowship.

Emerson P. Harris of Montclair, N. J.

The larger part of the effectiveness of preaching seems to me to be due to the feeling on the part of the listener that he is being talked with, that there is a reciprocal flow of thought and feeling from and to the audience.

If a minister writes and reads his discourse, leaving the inference that it is written to the whole of humanity, he is competing with the great thinkers whose utterances we can read at less trouble at home and quit if we are bored.

If a preacher be tethered to a manuscript it is uphill work for him to try to conceal the rope and appear spontaneous.

On the other hand, if he has been saturated with life and speaks squarely into the eye of the living before him, he causes us to sit up and take notice.

Miss Ida Slade, President of the New York League of Unitarian Women.

From my modest point of view preaching is always more effective if a manuscript is not used. In many cases the personality of the minister goes a great ways, even if what he may be saying does not amount to much, and that personal magnetism is frequently lost, if the preacher is tied to his notes. We can cite a few examples of some of our best "exhorters" who write their sermons and read them so well that it does not detract from the pleasure of hearing them, but they are mostly among the older men, for one seldom sees nowadays, I think, our young men making use of anything more than headlines, if even those. The argument is put forth, and justly, that without manuscript, one may repeat himself, and perhaps, in the end not reach the desired point in a way satisfactory to his hearers, but, I would rather hazard that possibility, and feel that the preacher was thoroughly "en rapport" with his congregation, which I think he could only be in most cases, when looking at his listeners, and finding from the expression of their faces whether they approved of what he was saying. Anyone who presides over a meeting can easily make that discovery and of course a minister can do so. It is a great inspiration to a speaker to see before him, or her, an audience intent on what is being said, I think, too, that what we call the "pulpit voice" is apt to be in evidence if a minister is reading his sermon, not many persons read in the same voice with which they speak extemporaneously, it is more stilted, and not so natural, I willingly acknowledge, however, the fact that it is a gift, which all do not possess, to be able to preach without manuscript but I feel very

strongly on the subject, and I repeat that for those who can do so their work is much more effective.

Percy A. Atherton, Boston, Mass.

Would our preaching be more effective if manuscripts were oftener dispensed with? In my experience, yes, and barring exceptional cases, always dispensed with. The truth is conditions are changing. Fifty years ago, it is said, a congregation would sit through with patience and fortitude a sermon read from manuscript an hour or more in length. It will not today. Terse, straightforward, epigrammatic expression is now required even from the pulpit, and failure to recognize this has been one of the causes of lessening church attendance. Newspapers, magazines, books, all teach this lesson, and the twenty minute sermon spoken direct to the layman has come to stay. I have heard Preachers who could use manuscripts so skillfully as practically to disguise its use; and who attained and held the attention of their congregations almost as well as the man who could present his thought without such aids; but I believe this to be very exceptional. On the other hand, who can forget the absorbing interest, the power, the very fire of moments in sermons of preachers who were not tied down to "notes". Careful preparation is just as necessary if manuscript be dispensed with, indeed more necessary; and to this must be added sufficient mental alertness in the preacher to unfold in apt phraseology his ideas—he must have ideas,—and above all he must know when he's done and have the courage to stop. Given these elements I believe the ideal sermon from the layman's point of view is a short pithy twenty minute address on some live subject presented directly without manuscript or other artificial aids and by a man who has some thing to say.

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So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a Friend.—*Robert Louis Stevenson*

A NOBLE MINISTRY.

To Courtley Yardly DeNormandie on His Eightieth Birthday.

Hail, dearest brother, on thy natal day,
With eighty years of splendid life complete!
May light illume thy further untried way,
Smoothed and made easy for thy weary feet.

Most nobly hast thou wrought these fourscore years.
To make triumphant reason, truth, and right,
By love's sweet thrall supplanting hurtful fears
Thine own strength greatened by the Spirit's might.

Touched by love's chrism thy lips doth joyful speak
In chorus clear to children's children still,
The sad to comfort and make strong the weak,
Fulfilling thus the gospel of good will.

Tenderly hast thou preached the blessed Word,
Souls precious shaping to divinest ends,
Not least by impress from thyself conferred,
The holiest message Heaven to mortals sends.

Thine earnest soul enkindled to bright flame,
Hath spoken truly with a prophet's tongue,
Inspiring thoughts of purpose and of aim,
Of life's inviting gateway open flung.

Like the Good Shepherd thou hast led thy flock
By waters still and pastures rich and green,
As under cooling shadow of a rock
From all ills guarded by the Power unseen.

Thy people venerate and love thee well,
The riper age making the tie more dear,
Of richer sheaves thy ministry to tell,
Happy to know and have thee ever near.

Thou hast made good a pastor's noble love,
Solacing sorrows oft, and poignant grief,
Pointing all souls to God's sure home above,—
To those who doubt and fear bringing relief.

Deeper thy sympathy that thine own heart
Hath bled, and shadows many hath hung low;
Thou knowest well how bitter is the smart,
And how to soothe the pain of others' woe.

Not to be served,—to serve thy highest task,
For human weal to work, for God to live;
For ease, nor glory wouldst thou deign to ask,
But simply, if need be, thyself to give.

"The Pure in Heart" thy best Beatitude;
In Jesus' steps to walk thy chosen way,
Loving the True, the Beautiful, the Good—
Thy brow to crown with more than leaves of bay!

Dighton, Mass. A. Judson Rich.

Notes From the Field

Church of the Messiah
New York

A very active season is the record for the Church of the Messiah.

The congregation at the Church service is steadily increasing and much interest is shown in Mr. Holmes' series on "Evolution and some problems of Religion" which will continue until April.

On the two Sundays previous to Easter, Mr. Holmes will meet at 4 o'clock, all who intend to join the Church on Easter, for the discussion of the problems of religious life.

The Messiah Branch Alliance has been well attended at each meeting, and has given one reception and one tea, that the members of the congregation might become better acquainted. Another tea will be given on April 13.

At the March meeting the Alliance appropriated money to South Brooklyn, Hanska, Pittsfield, Elizabeth, Iowa City, and Proctor Academy.

The Benevolent Committee, 35 years old has had a good attendance this winter and given away more than 125 garments to the needy.

The Friday Night Social Club have held very interesting meetings the past season, and on Friday, March 12, had the annual dinner at the Hotel Gotham.

Mr. Holmes is preparing a "Messiah Lending Library" to be opened in the Fall, this library to consist of Unitarian Biography, History and Theology, and Mr. Holmes will be glad to correspond with anyone, having books of this kind they wish to dispose of.

This library will be in the Church Parlor open to those wishing Unitarian literature.

Homestead, Pa.

On Lincoln's Birthday, February 12th, was organized the Lincoln Centenary Church in Homestead, with much enthusiasm and good enlistment. Services have been held here during the winter, Mr. R. F. Fischer having the work in charge, and by his indomitable energy and tactful sagacity bringing the enterprise very sanely on to this consummation. Rev. L. Walter Mason, D. D. of the First Unitarian Church in Pittsburgh has conducted most of the services and has proved an invaluable friend and adviser in the movement.

Unity Church
Montclair, N. J.
Rev. E. S. Wiers,
Minister

A most interesting and unique series of evening addresses on "The Problems of Today" has been held in the church during the winter creating a wide interest even beyond the circle of worshippers in this church, and proving of most stimulating value to the whole community. The topics and speakers have been.

January 31.—"*The Civic Revival*" Rabbi Stephen S. Wise, Ph.D. of the Free Synagogue, New York City.

February 7.—"*The Religious Unrest*" Rev Algernon S. Crapsey, D. D. of the Brotherhood House, Rochester, N. Y.

February 14.—"*The New Temperance*" Dr. Henry Smith Williams, New York City.

February 21.—"*The New Internationalism*" Rev. James H. Ecob, D. D. of the American Institute of Social Service, New York City.

February 28.—"*The Modern Religious Problem*," Prof Edward Howard Griggs.

March 7.—"*Socialism*" Prof. Walter Raushenbusch, D. D. of the Rochester Theological Seminary, Rochester, N. Y.

March 14.—"*New Aspects of Psychical Research*" Prof. James H. Hyslop, Ph. D. of the American Institute for Psychical Research, N. Y. City.

March 21.—"*The Industrial Unrest*" Mr. John Mitchell, Ex-President of the United Mine Workers of America and Chairman of the Trade Agreement Department of the National Civic Federation

March 28.—"*The Renaissance of Religion*" Rev. Thomas R. Slicer of All Soul's Church, New York City.

First Parish
Dorchester, Mass.
Rev. Roger S. Forbes
Minister

There have been few exchanges thus far this year, the minister preaching almost every Sunday. At a recent service the officers from Hampton, Va. presented their cause, the society always being especially interested in the work at Hampton from its inception. In March the entire parish came together at a supper given in the vestry, at which about 350 sat down. After the supper, and music in the church, a stereopticon lecture was given on "The Islands of the Pacific". The affair was

thoroughly well carried out and greatly enjoyed, more especially as such affairs are not of every day occurrence in this church.

The various societies connected with the church are all having interesting and helpful meetings, and the Minister has begun a series of Bible Lessons for adults. The Easter season is usually marked by parishioners formally joining the church and subscribing to the simple covenant.

The Alliance continues with a membership of about 150 and is having interesting meetings. Speakers so far have been Dr. DeNormandie, Rev. Mr. Reed of Belmont, Mrs. Lawrance, and Mr. Littlefield, of Brookline. Money has been sent to Iowa City, New Orleans and Hanska, Minn. besides the regular pledges for Southern Work, Meadville, Green Harbor, etc. This branch has 15 Travelling Libraries, and does a large amount of Post Office Mission work. The Benevolent Society and the Wednesday Sewing Club are also active. The Nathaniel Hall Society of the younger people, has carried out a full program the past winter.

This church takes a prominent part in University Week arrangements, and is always glad to welcome strangers. A number of memorial pews are free at all times.

Proctor Academy
Andover, N. H.

The recent loss of our boy's dormitory by fire has been in some measure a set back to the school, but we trust that with the insurance money obtained, and what money friends donate we shall be able to rebuild and have a more modern style and safer building.

The new girl's dormitory is being completed as fast as possible, and we trust that it will be ready to use at the opening of the spring term.

The people here are also eagerly looking forward to the erection of a new church this summer.

All Unitarians ought to know about the splendid field which we have here for Unitarianism.

The community here is not wealthy but the people are looking for the best in both religious and intellectual training and Proctor Academy and the new church will serve the people of five townships in securing these essentials.

Our new business course ought to keep some of the country boys and girls here in the hill country.

At Proctor Academy they can obtain a knowledge of business principles at a much less expense than at the business colleges in the larger towns and cities. We feel that we have an opportunity here which ought not to be lost, and are doing all that we can to make this a center of Unitarian thought and activity.

All Soul's Church
New London, Conn.
Rev. H. C. Ives
Minister

On the 17th of February was held the third annual meeting and supper. There were reports from the Sunday-school secretary and treasurer, the Women's Branch Alliance, the Post-office Mission, the Channing Social and Debating Society, Boys' Club, and the Young People's Christian Union. These all showed a most gratifying condition of energy and vitality. The Women's Alliance showed a growth in membership and in average attendance. The Sunday-school reported a membership of seventy, after losing a number of members through removal from town, and new members coming almost weekly. There followed the report of the Building Committee, which showed that in addition to paying $7,500 for the building lot and house now used temporarily as a place of worship, the committee has $1,643 paid in subscriptions and $7,576 in pledges still due. In addition $517 has been paid for architect's fees and Sunday-school seatings. The plans for the new building, drawn by Edwin J. Lewis of Boston, provide for an audience room seating about two hundred and twenty, and a large, light, and airy Sunday-school room underneath seating about two hundred scholars, and a kitchen adjoining. The whole is to cost about $22,500, including the land and furnishing of the church. This is rather more than was expected, owing to peculiarities of ground and location. Under the agreement with the American Unitarian Association and the Universalist Conference of Connecticut, who are each giving $5,000 towards this work, the whole sum must be in sight before beginning work, that dedication may be without a cent of debt. About $4,000 of the sum necessary to begin work is still lacking, but it is hoped to make arrangement for that soon and to begin actual work within a short time. It is hoped also to install a $2,000 organ while the church is being completed. Half the sum needed will probably be given from the Carnegie Fund for that purpose, and plans are formulating by which the rest will be assured. On the whole the work seems to be established on a successful and permanent basis, and the society is

looking forward to a life of growing usefulness and spiritual vigor. The merger of the two societies, Unitarian and Universalist, which was consummated a year ago, is proving a perfect success both from the standpoint of economy and efficiency, and from the social and spiritual standpoint. In the new constitution and by-laws adopted at the annual meeting occurs this clause: "This church, being a merged church of both Unitarian and Universalist denominations, shall be represented on the year books of both bodies; make annual contributions to the general funds of both; send representatives to the conferences of both and ministers of both denominations shall be eligible to its pulpit."

Church of the Unity
Winchendon, Mass.
Rev. W. W. Peck
Minister

The annual meeting of this church was held in the Murdock Memorial Hall. About one hundred sat down to supper, which was served by the men. After supper reports were rendered by speakers for the various organizations of the church which showed a condition of vigor in all departments. Congregations have steadily increased. During the autumn vesper services were held each Sunday afternoon at 5. An adult study class, under the leadership of the minister, has been reading together Sir Oliver Lodge's "Substance of Faith." In response to a demand for a more intimate study of religious beliefs a bi-weekly conference is held on Wednesdays at the parsonage. The younger boys of the parish have been organized in a club under the form of the Knights of King Arthur. On February 22 Mr. and Mrs. Peck gave a reception to the parish as an observance of the first anniversary of their settlement. With a prevalent spirit of good will and increasing enthusiasm the outlook brightens as this church advances to meet more fully the needs of the community.

Second Cong'l Church
Lynn, Mass.
Rev. A. Lazenby
Minister

On the initiative of St. Stephen's Episcopal Church a series of union Lenten services has been arranged for in Lynn. The services will be held in Burdett Hall in the business section of the city at mid-day daily (except Sunday), from March 15 to April 10. The following churches are taking part: First Methodist, First Congregational, Unitarian, First Baptist, East Baptist, First Universalist, St. Stephen's Episcopal, and the Church of the Holy Name (Episcopal), Swampscott. The Rev. Albert Lazenby will preach at three of these services.

Unitarian Society
Wollaston, Mass.

At the recent installation of Rev. Carl G. Horst the sermon was delivered by Rev. E. A. Horton. Other clergymen who took part were: Rev. George M. Bodge of Westwood, Rev. Roderick Stebbins of Milton, Rev. E. C. Butler of the First Unitarian Church of Quincy, and the Rev. Edward A. Chase of the Wollaston Congregational Church.

All Souls' Church
Roxbury, Mass.
Rev. H. T. Secrist
Minister

For many years this church has held Sunday evening services during Lent, and the series is now being held at 7.30 o'clock, with special music and short addresses. The seats are all made free. The minister is speaking on the general subject, "Why we are What we are." The sub-topics are as follows: "Believers, not Atheists or Agnostics"; "Followers of Christ, not Worshippers of Him"; "Christians, not Jews or Buddhists"; "Protestants, not Roman Catholics"; "Liberals, not Evangelicals"; "Defenders and Promoters of the Faith, not Infidels or Indifferentists."

First Unitarian Church
New Orleans, La.
Rev. H. E. Gilchrist
Minister

Plans have been consummated by the First Unitarian church for the presentation of a spring course of lectures on the general subject of "Religious Liberalism" by Rev. H. Elmer Gilchrist, minister of the church, whose lectures last year gave such popular satisfaction. Since the lectures last season Mr. Gilchrist has been urged on every hand to give another course downtown, which he has consented to do.

The lectures will be given in the Progressive Union Hall, Sundays at 5 p. m., and will be free to the public. No offering will be taken. By request there will be no musical or devotional features, as it is desired to have the lectures occupy the time and stand out clearly by themselves. The whole course will follow a systematic arrangement under the general plan of a study in systematic theology from a liberal standpoint, in which the great questions in religion of thrilling interest will be treated in the light of advanced thought and scholarship. The following list of titles indicates the systematic arrangement: "The Idea of Lib-

eralism," "A Liberal Idea of Truth," "A Liberal Idea of Religion," "A Liberal Idea of God," "A Liberal Idea of Man," "A Liberal Idea of Revelation and the Bible," "A Liberal Idea of Jesus and Christianity," "A Liberal Idea of Sin and Salvation," "A Liberal Idea of Heaven and Hell, or human Destiny;" "A Liberal Idea of Life and Conduct," "A Liberal Idea of the Church," "A Liberal Idea of the Next Step in Religion." The lectures will begin Sunday Feb. 28, at 5 p. m.

Morgantown, W. Va. A Unitarian Society was organized in this beautiful University town, Sunday afternoon, March 7, the Secretary of the Unitarian Conference of the Middle States and Candada being present. The promise here seems exceptionally good. Several of the Professors of the University and their families are identified with the movement.

First Cong. Church
Jacksonville. Florida
Rev. A. J. Coleman
Minister

After three years of hoping and working we have built our beautiful little Temple of Religion and dedicated it to the worship of the one God.

The Service of Dedication was unusally impressive on the evening of February the third. The church was well filled and the congregation reverently responsive.

Some things in the service are worthy of special mention: The courageous good-will of the Rev. Dr. George L. Hanscom, minister of the Union (Unitarian) Congregational Church of this city, as manifested in his address on the "Congregational Heritage" and in his words, as he extended the right hand of fellowship to Mr. Coleman:

The splendid defense of Unitarianism made by Rev. Professor Henry H. Barber of the Meadville Theological School as he analyzed the Christian ideal of what bearing fruit in religion was;

The singing of the Dedicatory Hymn, to the tune of Duke St., written by Professor Barber for this Service.

The spiritual address of the Hon. D. U. Fletcher as he bore testimony to his personal convictions of the greatness of our Unitarian Faith;

The speech of Mr. Arthur D. Stevens, chairman of the building Committee, was excellent in quality, fervent in spirit, and most encouraging as showing that the Committee had accomplished the work entrusted to it and would be able to satisfy all legitimate debts incurred in the building of the church.

The new organ, the gift of friends, satisfied us all of its sweet full tones, and of its adequate power.

After the service many, by manner and words, testified to the members how deeply they had been stirred.

The design of the new church is Greek Ionic with auditorium above, and lecture room and parlor below. The site of the church is central and the property is valued at $25,000.

Of recent interest and importance to our church life was the reception tendered by the Society to our members, the Hon. and Mrs. Duncan U. Fletcher and their daughters, on the evening of Feb. 27 and just as they were about to depart for Washington, D. C.

Mr. Fletcher is the newly elected United States Senator for Florida and expects to take office in March. The reception was a tribute of many friends to the honored and honorable citizens of Jacksonville.

Judge Locke spoke for the lawyers of the city in their respect and regard for Mr. Fletcher's character and ability.

Rev. W. A. Hobson (Baptist) for Mr. Fletcher's trusteeship of the John B. Stetson University. City Librarian, Mr. George B. Utley was glad to tell what Mr. Fletcher had done for the Library while a trustee.

Mr. W. E. Kniblor, principal of the Duval High School told of Mr. Fletcher's faithfulness to the educational interests of Duval County while chairman of the Board, and Mayor of the city. Mr Coleman introduced the speakers and spoke warmly for the church in having such generous faithful, and public spirited members.

Mrs. Fletcher shares with Mr. Fletcher in extensive civic interests and service and the daughters are active in good works, and generous in their service.

For three years one daughter has served this Society without compensation, regularly at the piano at the morning service, and the other daughter has aided us regularly with her fine voice.

The occasion brought together men of different interests, and different ways of thinking, and, we think, did much to strengthen our position in the city, and to break down besetting misunderstandings and prejudices.

Hymn Written for the Dedicatory Service of the First Unitarian Congregational Church Jacksonville, Florida.

For with Thee is the fountain of life and in Thy light we shall see light.—Psalm 36:9

O Thou, whose own great temple stands
The bended dome of sunlit skies,
On shining deep and smiling lands
The marvel of thy beauty lies.

Our humbler house to thee we rear,
The offering of our faith and prayer,
And pray thy helping presence here,
Our power in work, our peace in care.

The seekers of an elder time,
Lured by the cheating shows of truth,
Sought vainly through the flowery clime
The Fountain of perennial youth.

We, pilgrims of a nobler quest,
A better hope, a faith more bright,
Here seek thy strength, here wait thy rest,
Fount of our life, Light of our light!

Here, larger sight of truth be found,
The life of love more nobly planned;
Here, joy in fellowship abound,
The kindlier heart, the readier hand.

Stay with us here, O heavenly Guest!
Send far and wide thy truth abroad;
And on us and our children rest
The beauty of the Lord our God!

Henry H. Barber. Feb. 3, 1909

First Unitarian Soc'y Bellingham, Wash.
Rev. Fred A. Weil. Minister

The society has had a Unitarian festival, with Rev. William G. Eliot Jr., of Portland, Ore., preaching Sunday morning, February 7, and Rev. Minot O. Simons of Cleveland, Ohio, preaching February 14. Mr. Simons also addressed 300 students at the State Normal School, and spoke at an evening meeting of the society. A decided impetus has been given the Bellingham work. The laying of the corner-stone of the chapel will take place Sunday afternoon, February 28. The church at Portland, Ore., has most generously contributed several hundred dollars toward the building fund. Several hundred dollars more will enable the dedication of the chapel free of debt. The treasurer's address is Prof. Edward N. Stone, Box 257, Bellingham, Wash.

First Unitarian Soc'y Keokuk, Ia.
Rev. M. R. Morse Minister

The annual meeting showed harmony and courage. Work in the church and Sunday-school indicates progress. The membership has not increased nor diminished. Church building in fine condition and finances in good shape. Dr. Morse has charge of an art class of about sixty members gathered from other churches and our own society. She lectures every Thursday evening, and the interest has a steady growth. The Women's Alliance and Unity Circle have delightful meetings, and their work is most successful. Very recently a call was made for the formation of a men's club, of those in sympathy with liberal thought. Eighteen met, organized the Round Table Club, and the first meeting was full of promise. It may eventually seek admission to the Laymen's League.

New Books

Heart and Voice. A collection of Songs and Services for the Sunday School and the Home: Boston. George H. Ellis Co., Publishers. 347 pages. Price $.50 net.

A more successfully wrought-out work of definite usefulness has rarely been the good fortune of the liberal fellowship. Rev. Charles W. Wendte, its compiler, has certainly put us all much in debt to him for the exceptional adequacy of this manual of Sunday School worship. It is of course the better that it had such good forerunners. Mr. Wendte's own "Carol" has had a large vogue among us, though of somewhat slighter, and on the whole less serious, value than this book. Mr. Spaulding's "Service Book and Hymnal" surely did a great deal in helping us to break away from the trivial and inane in children's music, but in his high enthusiasm he forced his excellent ideal a bit too severely, that his book could not become universally popular. The "Book of Song and Service" recovered the equilibrium of popularity and worthiness to some extent but had some of the defects of somewhat hasty and not too logical preparation. Mr. Wendte's new book doubtless would not be so good had it no the advantage of the excellent work preceding it, but it certainly marks a decisive step in advance and ought to make the publication of another Sunday School Song and

Service book for our churches unnecessary for some time to come.

First of all there is a most excellent collection of service, with a generous range and logical development combining simplicity, dignity, and variety with rare discrimination. There are fourteen general services, and nine special services. They are predominantly scriptural, though other matter has been at times effectively used. We question the advisability of the introduction of an occasional prayer in rhyme: of all things prayer should be unaffected and unartificial and the exigencies of versification inevitably introduce an element of rhetorical artifice not conducive to the sense of reality. The special service for "Peace on Earth" is a genuine contribution to our Sunday School material: on the other hand the service of "The Steadfast Will" (Temperance) is too didactic to be dignified, and the service for "Confirmation" seems meager for an office which presents such rich opportunities. But on the whole all the services are ennobling and practically useable.

Of course, however, the real test of the book will come in the practical useability of the song sections, and only experience of its actual usage in Sunday Schools can bring this test. But in reviewing its contents one is left with little doubt as to the verdict. There is good proportion, for one thing, in the ratio of distinctive "church-hymns" and distinctive children's melodies. We doubt the validity of the title given to this part of the book: "Book of Hymns"—for a child should know the difference between hymns and songs—even of a religious nature. The musical numbers fall into fourteen well ordered groups: I. Opening and Closing Hymns, (38 selections) II. Praise and Prayer, (44 selections) III. Church Hymns (26 selections) IV. Righteousness and Duty, (34 selections) V. Love and Service (23 selections) VI. Nature's Lessons, (20 selections) VII. Tunes and Seasons, (24 selections) VIII. Following Jesus, (6 selections) IX. Christmas Carols, (31 selections) X. Easter Carols (23 selections) XI. For Occasions, (9 selections) XII. Songs for Home, (14 selections) XIII. At Evening Hour, (14 selections) XIV. Our Country, (18 selections). We find many old friends here, and indeed hardly miss any that we would like to have had retained: we welcome many new songs, brought over from German sources, or written especially for this collection, and doubt not that a large percentage of these will prove worthy of constant use. Very few, if any, really trivial or banal verses are brought over from the woeful sea of traditionally popular Sunday School song-stuff: the worse thing here tolerated being a forlorn temperance song; we do not detect any lines either that cannot honestly be made a part of a Unitarian child's mode of religious thought and feeling. Indeed Mr. Wendte is peculiarly to be commended for the pitfalls he has escaped in the traditions of the work he has so painstakingly undertaken. It will be good fortune indeed, for a generation of boys and girls born into the heritage of our free faith, that their childhood needs for spiritual incentive can be ministered to by an instrument of service and song so worthy and adequate as this. The only bad thing about it is the inartistic cover,—and that infelicity we trust can be easily corrected in coming editions.

The Preacher, His Person, Message, And Method: a book for the class-room and study: by Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary. New York. The Macmillan Co. 380 pages. Price $1.50 net.

Prof. Hoyt has brought together a volume of substantial good sense and reasonable inspiration. If there is nothing startlingly original and little that is exceedlingly profound or prophetic, it is all certainly marked by much sanity of motive and clarity of vision. The book is divided into three rational divisions: I. The Person. II. Message. III. The Method. What Dr. Hoyt has to say about Personality is thoughtful and sensible. One practical chapter has good things about "The Physical Life of the Preacher": and no inadequat stress is laid on the concerns of the inte llectua and spiritual life. The part dealing with "The Message" is properly Orthodox, but not narrowly so. Dr. Hoyt believes rigorously in the primal value of scriptural training, and while he is obviously not ignorant of the tempting ways of the "Higher Criticism" he has not been swept away into any perilous paths of liberalism. The divinity student for whom this book is prepared is obviously not of the class rooms of Meadville or Harvard Divinity Schools. Yet on the whole, the tone of the writer is distinctly liberal: he is evidently an appreciative reader of Channing, and Phillips Brooks is one of his master models. Indeed in the "literature"

recommended to his readers the names of distinctly liberal authorities are conspicuously in evidence. The section on Method is sane and well balanced. Perhaps the best chapter in the book deals with ethical sermons, which with the chapter following on the ethics of pulpit speech, make a most worthy conclusion to the book.

Steps Along the Path. by Katherine H. Newcomb, author of "Helps to Right Living." Boston. Lothrop, Lee and Shepard Co. 287 pages. Price $1.40 net.

This is a book of genial optimisms and edifying wisdom after the manner of the Boston Metaphysical people. The writer is a healer, and obviously these chapters have had earlier use in the preparation of those who study the "New Thought" to practical purpose. The tone is simple, exalted and inspiring. Its mysticisms are not on the whole baffling and its common sense flashes of good cheer and courage of stimulating value. The book falls into sections with these headings: General Metaphysical Principles—Thought Power—Love—Service—Tone and Atmosphere—Will and Character—Doubt and Faith—Mourning—Peace—Joy.

Each chapter is introduced by a quotation almost never credited to its author, which is made the text of what follows. There is not much originality, or rare insight displayed on any of the pages, and sometimes the "metaphysic" seems a little crude to an outsider: but on the whole there is almost nothing here which any mind of healthful thought and clear vision could not find congenial and helpful.

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